

THE DIVĀN-I-HĀFIZ.

می خور که عاشقی نه بکسست و احتیار
ایں موهبت رسید ز میراث مظهرتم .

Drink wine (of love for God) For, neither by acquisition nor by choice is
the being a lover (of God),

Me, this gift reached from the heritage of creation.

Ode 374, c. 5

THE DĪVĀN,
WRITTEN IN THE FOURTEENTH CENTURY,

BY

خواجہ

شمس الدین محمد حافظ شیرازی
الشہیرہ

لسان الخیب و ترجمان الاسرار

Khwāja

Shamsu-d-Din Muhammad-l-Hāfiẓ-l-Shīrāzī

otherwise known as

Isānu-l-Ghāib and Tarjumānu-l-Asrār.

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE,
WITH CRITICAL AND EXPLANATORY REMARKS, WITH AN INTRODUCTORY
PREFACE, WITH A NOTE ON SŪFĪISM, AND WITH A LIFE OF
THE AUTHOR,

BY

LIEUT.-COL. H WILBERFORCE CLARKE,

ROYAL (late Bengal) ENGINEERS

LIFE MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; AND MEMBER OF THE
ASIATIC SOCIETY OF BENGAL.

AUTHOR OF "THE PERSIAN MANUAL" FIRST TRANSLATOR (OUT OF THE PERSIAN) OF "THE HUSTAN I-SADĪ;
AND OF "THE SIRANDAR NAMA I NIZĀMI," AUTHOR OF NOTES ON ELEPHANTS;
OF "THE SEXTANT" OF "LONGITUDE BY LUNAR DISTANCES" AND OF
"THE TRANSVERSE STRENGTH OF A RAILWAY RAIL."

VOL. II.

1891

CALCUTTA
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE
8, HASTINGS STREET

The letter Rā.

282, (274)

1 Ho! O parrot (murshid) ! thou that art the utterer of the mysteries (of God)
Void of sugar (of the mysteries of God), thy beak (mouth), be not.

Ever be thy head fresh, and thy heart happy,
For of the line (of mysteries) of the (true) Beloved, a happy picture, thou

displayedest

With the rivals (the Ārifis), thou utteredest speech head-closed (veiled),
For God's sake, uplift the veil of the enigma (of the head-closed speech).

(O Sākil!) On our faces, a cup (of divine truths) of rose-water dash,
For, we are sleep-stained, and wakeful of fortune

1 طوطی (parrot) signifies —

(a) the parrot impassioned for eloquent speech
(b) the murshid, who describeth divine truths

In couplet 1, Hāfiz has committed inversion, that is, he has written —
"O parrot! be not the sugar void of thy beak"

Instead of —

"O parrot! be not thy beak void of sugar",

In the Mākhzanu l-asrar, Nizāmī has used this inversion
Many of the eloquent ones of Persia and Arabia are followers of Sakakī (a great author) who

used this inversion
Sakakī is the surname of —

Abu Ya kūb Yusūf bin Abu Bakr, also called—Sīrāju-d-Dīn al Khwārizmī (b. 1160, d. 1229).

4 ساعور (cup) signifies —

The Ārif's heart, full of knowledge.
گلاب (rose-water) signifies —

Divine knowledge and truths, which the murshid's heart hath; and, wherewith, he soweth the
seed of happiness in the soil of readiness of seekers

بخت سدار (vigilant fortune) may signify —
the parrot (the murshid) in line 1

- 5 In (musical) note, what path is this that the minstrel struck,
That, together, the insensible and the sensible dance!

From this opium (mystery), that the Sākl (the murshid) casteth into wine
To the rivals (the Ārifis), remaineth neither head nor turban (so intoxicated on
hearing it are they).

To (the great) Sikandar, they give not that water- (of-life) .
Attainable neither by force nor by gold (without God's grace), is this matter.

Though reason is the cash of created (and of existing) beings,
Before love, the alchemist, what weigheth it?

Come, and hear the state of the people of pain
In word, little; in meaning, much.

- 10 The enemy of our religion, became the idol of Chīn .
O Lord! my heart and faith, keep.

In some copies, the second line is —

For we are sleep stained O vigilant fortune (murshid)!

O vigilant fortune! out of the cup of thy heart, dash upon our face the explanation of truths

—For, through desire, I am sleep-stained with carelessness;—possibly, by thy aid, I may
escape from this sleep of carelessness and may advance the foot

For repelling the languor of sleep, they dash, on the sleeper's face, rose-water mixed with water.

- 6 اسیر (opium) signifies —

the pressed juice (koknār) of the poppy

Before this, my heart was intoxicated with love. When the murshid explained divine knowledge
intoxication on intoxication increased

Thou mayst say —

The murshid hath poured opium into the wine, since to the Ārifis, no recollection of the veil
keeper's song remaineth.

- 7 In love, they (Fate and Destiny) give no honour to Sikandar
Notwithstanding love and search, to Sikandar, with all his fortune and pomp, they (Fate and
Destiny) gave not the water of life
Khizr, who had neither force nor gold, obtained the water of life.
See Ode 89

- 8 Although reason is the stamped coin of the court, and is necessary to the beggar and to the
king,—love (whose work is alchemy, and whose loftiness is from God) bringeth the base
copper of the traveller's existence to the state of pure gold

To those veiled (the illusory beloved ones), utter not the mysteries of intoxication (truths)

"From the (lifeless, senseless) wall picture, ask not the tale of life"

Towards us slaves, he (our praised one) did the work of a Lord
O Lord! him preserve from calamity

In the fortune of the standard of Mansūr Shah
In the ranks of verse, Hāfiz the standard became

- 11 To those, the centres of outward worshipping whose eyes, inwardly seeing, have not opened, and, like veils of darkness have folded up the veils of the elements of their own existence, —utter not the mysteries of divine knowledge, and truths of endless wanderings
For it is far from their comprehension, still in the placentas of the mother of the elements are they seated, and, not having issued therefrom, are unworthy of understanding it
- 13 Mansur may be —
Shāikh Abu Ishāk ruler of Shiraz patron of Hāfiz
See Ūde 276

283, (289).

1. If life were, to the wine-house, I would go an— other time :
 Save the service of profligates, I would do no— other work.
- Happy that day, when, with weeping eye, I go :
 So that, on the wine-house door, water (of tears) I may dash an—
 other time.
- In this tribe (with whom, I am captive) divine knowledge is none, O God ! a
 little help,
 Whereby, my own jewel (of existence), I may take to an— other purchaser.
- If the (true) Beloved departed ; and recognised not the right of ancient society
 God forbid that I should go in pursuit of an— other beloved
- 5 If my helper be the circle of the azure sphere,
 Him (the true Beloved), to hand, I will bring with an— other compass.
- Ease seeketh my heart, if permit
 His bold glance and that cut-purse tress an— other time.
- Behold our closed-up mystery that, as a tale, they uttered,
 Momently, with drum and reed, at the head of an— other bāzār.
- Momently, with pain, I bewail. For, momently, the sky,
 For my wounded heart, maketh device with an— other torment
- Again, I say :—" (Captive) in this matter (of pain) not alone is Hāfiz
 In this desert (of pain), overwhelmed, hath become many an—
 other person

284, (291).

Back to Kin'ān, lost Yūsuf cometh :— suffer not grief :
 One day, the sorrowful cell becometh the rose-garden :— suffer not grief.

O grief-stricken heart ! better, becometh thy state ; display not the ill-heart :
 Back to reason, cometh this distraught head :— suffer not grief.

If on the sword's throne, again be the spring of life, • •
 O bird, night-singing ! over thy head, thou mayst draw the canopy of the rose :
 ——— suffer not grief.

Ho ! since thou art not acquainted with the hidden mystery, be not hopeless.
 Within the screen, are hidden pastimes ;— suffer not grief.

In the world, whoever (the holy traveller) became head-revolving (distraught
 and perturbed) ; and gained not a grief-consoler (a murshid),
 At last, to a grief-consoler, he attaineth. Ho !— suffer not grief.

If, for a space of two days, to our desire, the sphere's revolutions turned not,
 Ever, in one way, the state of revolution is not :— suffer not grief

If, from desire (of pilgrimage) to the Ka'ba thou wilt plant thy foot in the desert,
 (Then) if the (mighty) Arabian thorn make reproofs,— suffer not grief.

O heart ! if the foundation of thy existence, the torrent of passing away (mor-
 tality) pluck up,
 Since Nāḳ is thy boat-master, of the deluge,— suffer not grief.

Although the stage (of this world) is very fearsome ; and the purpose hidden,
 There is not a road, whereof is no end ;— suffer not grief.

1. This is one of the non-mysical odes of Hāfiz. In it he giveth consolation to his grief-stricken heart ; and pointeth out, that, if, to the slave, a trouble appear, after a while, a time of ease appeareth.

See the Kurān, xciv.

Such a barrier, hath God established ; such is time's revolution that, without grief and sorrow, none seeth ease : without the thorn (the work of the rose), from this rose-bed (the world), none plucketh his desire.

So long as the slave tasteth not grief, ease, he gaineth not.

In the Būstān, iv, c. 476-480, Sādi explaineth this matter.

کلیه احوال (the sorrowful cell) signifies :—
 a distressed family.

10 In separation from the Beloved, and vexing (on the part) of the watcher,—our
state (of perturbation and confusion)

All God, our state causing, knoweth,——

suffer not grief

In the corner of poverty and in the solitude of dark nights, Hāfiz,

So long as thine are the practice of praying and the reading of the Kuran (wherein
is the salvation of the next world)——

suffer not grief

11 God knoweth, just ce He will do, and change our state

285, (283)

- 1 (O beloved !) display thy face and my existence from my mind—— take
And the harvest of those consumed, (lovers) say —“ O wind ! all—— take ”

When to the deluge of calamity, we gave our heart and eye,
Say —“ Come grief a torrent, and up, from its foundation our house—— take ”

Be the fortune (wherein is no decline) of the Pir of the Magians, because (the
travelling of) the rest is easy.

(If) another (go) say “ Go and out from thy memory (for easy is this) our
name —— take

His tress, like pure ambergris, who may smell? Alas !

O heart ! raw of greed, from thy memory this matter (of smelling His tress)——
take

- 5 After this, (together are) my yellow (grief stricken) face and the dust of the
Friend's door ,

Forth, bring the wine and, altogether, from my memory, grief—— take

Last night, He (the Beloved) said — With my long dark eye-lashes I will slay
thee ”

O Lord ! from His heart the thought of injustice—— take

Tell the heart — ‘ (By thy own great fire), slay (quench) the flame of the (great)
fire temple of Fārs

Tell the eye — ‘ (By thy great weeping), lustre from the face of the mighty
Tigris of Baghdād—— take ”

In this path (of divine knowledge), effort not borne, thou reachest not to place
(of rank)

If thou seek the reward, the service of the teacher (the murshid)—— take

On the day of (my) death, give me one moment the promise of seeing Thee
Then to the tomb me, free and independent —— take

- 10 Hāfiz ! think of the delicacy of the (true) Beloved's heart
From His court go and this, thy wailing and lamenting,—— take

. 286, (278).

1. O breeze! from the dust of the (true) Beloved's path, a perfume— bring:
My heart's grief, take; glad tidings of the heart-possessor— bring.

(O breeze!) from the (true) Beloved's mouth, a soul-expanding subtlety utter:
From the world of mysteries, a letter of pleasant news— bring.

From the Friend's thoroughfare, a little dust, for the blindness of the watcher,
For the assuaging of this my blood-raining eye,— bring.

Immatureness and simple-heartedness is not the way of those life-sporting (who,
for the heart-ravisher, play the cash of the heart):
From that heart-ravisher, sorcerer, a little news— bring.

5. So that by the favour of Thy gentle breeze, my perfume-place, I may perfume,
A little of the odours of the Beloved's breath— bring.

(O breeze, I conjure thee) by thy fidelity, the dust of the path of that dearly
Beloved,
Without a particle of dust that from stranger appeareth,— bring.

A long time it is since that my heart the face of its purpose, beheld.
O Sāki! that goblet, the mirror of conduct— bring.

O bird of the sword! thanks for that that thou art in ease,
To the cage-captives, glad tidings of the rose-bed— bring.

Bitter became the soul's desire through the patience that I exercised without
the Friend:
The way of that sweet lip (of the Friend's) sugar-raining— bring.

10. Forth from the chain, cometh not the distraught heart
The ring of the curl of that decorated tress (of the Beloved)— bring.

Hāfiz's ragged garment,—what is it worth? Be-colour it with wine.
Then, to the head of the market, him (Hāfiz), intoxicated and ruined,—
bring.

287, (279).

- i. O breeze from such a one's street, me, a perfume—— bring.
 . Weeping and sad of grief, I am; me, ease of soul,—— bring:

For our profitless heart, strike out the elixir of purpose :
 That is:—From the dust of the Beloved's door (which is indeed an elixir), me,
 a trace—— bring.

With my own heart, in the ambush-place of vision, is war :
 To me, an arrow and a bow fashioned from His (curved) eye-brow and (shoot-
 ing) glance—— bring.

In wandering, and in separation, and in grief of heart (I have spent my life,
 and now) I am become old :
 (So that from the present, freedom, I may obtain; and, for the past, compensa-
 tion), me, a cup of wine from the hand of a youthful one,—— bring:

5. Two, or three, cups of this wine, cause the deniers to taste.
 And, if they take (them) not, running (with speed) to me,—— bring.

O Sāḳī! the ease of to-day, to to-morrow, cast not,
 Or, from Fate's book, me, the line of safety (that, till to-morrow, I shall live),
 —— bring.

Last night, forth from the screen went my heart, when Ḥāfiẓ said —
 " O breeze! from such a one's street, me, a perfume,—— bring."

288, (277)

- 1 O thou, from the splendour of whose cheek, is joyous the tulip bed—— of life
Come back, for, without the rose of thy cheek, spilleth the spring—— of life.

Of the ocean of effacement no thought is (his) to whom,
On the point of thy mouth, (the hidden mystery), is the centre—— of life

If, like rain, the tear drop from my eye, it is lawful
For, in grief for thee, like lightning (swiftly in tumult) passed the time—— of life

Without life, alive I am This, esteem no great wonder
The day of separation, who placeth in the reckoning—— of life

- 5 From every quarter (of the world), is the ambushade of the troop of vicissitudes
In that way of thought, rein drawn, (impetuously, saying God forbid I should be
captive to vicissitude) runneth the horseman—— of life

These moments, one or two, when the fortune of seeing Thee (O Beloved) is
possible,

Discover our work (the fortune of seeing Thee) For, not revealed is the work
—— of life

Till when (art thou careless and senseless in) the wine of the morning, and the
sweet sleep of dawn,

Ho! be wakeful for passed hath the choice—— of life

Yesterday, He (the Beloved) passed, and towards me glanced not
O helpless heart! that saw naught (of profit) from the passing—— of life

Hāfiz I utter speech For, on earth's surface,
Of thy eloquence, (only) this picture remaineth the recollection—— of life

- 2 Into the point of Thy mouth effacement entereth not.

The izafat between muh t and fana is—

the izafat of the s fat (adjective) to the mausuf (the noun described)

نقطه دهی (the point of the mouth) signifies —

(a) the small mouth of a lovely one.

(b) a concealed mystery, the quality of the speech of the true Beloved (God), whereby Mas h
brought forth breath that made quick the dead

289, (287).

1. 'Tis the 'id; and, at last, the rose and friends (are) in expectation :
Sākīl in the king's (resplendent) face, behold the (effulgent) moon, and bring
wine.

From the spring-season of the rose, I had uplifted my heart (for in the rose-season, I drink no wine, wander not about the forbidden; and, in the service of the pure, acquire perfection); but,

(In it) the blessing of the pure ones of the time did no great work (effected little).

To the world, attach not the heart; and of the intoxicated one (the holy traveller) inquire,

Of the bounty of the cup; and of the tale of Jamshīd.

O heart! lofty, is love's power; (make) a resolve:

Hear well the tale; and to this tale, apply the ear.

1. When they see the new moon, they look at the gold and the silver which for charity they have acquired for the months:—

Muharram the first month.

Rajab „ seventh „

Zū-l-ka'dat „ eleventh „

Zū-l-hijjat „ twelfth „

Otherwise—

Behold the moon of the king's face; this is, verily, the moon

A Persian informs me that they look:—

	In the month
At gold	Muharram
„ the mirror	„ Safar
„ running water	„ Rabi, 'u-l-awwal
„ a flock of sheep	„ „ akhir.
„ silver	„ Jamāda-l-awwal.
„ an old man	„ „ akhir
„ Kurān	„ Rajab.
„ fresh grass	„ Sha'bān
„ the sword	„ Ramazān
„ green garments	„ Shawwāl
„ a boy	„ Zū-l-Ka'dat.
„ a lovely girl	„ Zū-l-Hijjat

See Ode 35, c 8

3. The holy traveller hath abandoned the world's affections arising from his lust.

Otherwise—

Through intoxication, one must know this matter.—The cup and Jamshīd, they were what?

They became what? So that known to thee may be the truth of the world

Jamshīd See Odes 144, 176, 199

- 5 Naught have I in hand, save life's cash the wine (is) where?
That it also, on the Sāki's glance, I may scatter.

If the early morning meal (deeds of service and of abstinence) hath vanished,
what matter? There is (still) the morning wine (deeds of love)
With wine, fast-breaking (keeping back from the world's affluence), the seekers
of the true Beloved make

I fear that, on the day of rising up, rein on rein (equally), urge—
The rosary of the (holy) Shaikh, and the *khurka* of the profligate, wine drinker

Joyous is pleasant fortune, and pleasant is the merciful king
O Lord! From time's eye wound, them preserve.

To the slave's verse, drink wine 'For another decoration giveth
Thy bejewelled cup to this royal pearl (the murshid)

- 10 For the reason that Thy merciful disposition is the screen-concealer,
On our heart, bestow pardon, for it is a little cash of small profit

Ḥafiz! since fasting (austerity and chastity) hath departed, and the rose (love's
season) also departeth,
Helpless, drink wine (of love), for, from the hand, (the goal of) work hath de-
parted

- 6 سحور (early morning meal) signifies —

the meal at the end of night (early dawn) in the Ramazan. Odes 93 and 113

کسرا (fast breaking) signifies —

Iftar, fast breaking after sun set in the Ramazān

- With the taste of union with the (true) Beloved lovers break the fast
If the deeds of austerity's stage have departed — what matter?
For to the holy traveller, love bringeth deeds of love's stage which are higher

- 7 Through hypocrisy the holding of the rosary in the hand is of the quality of wine-drinking
Khurka. See Ode 124.
The rosary See Odes 132 and 173

- 11 The second line —

True love or the true Beloved (God) gain, abandon delight of manifestations of delight
For, from thy hand gone are the rein of power and the goal of work.

290, (286)

- 1 O breeze (murshid) ! thy passing by the dwelling of the (true) Beloved,—
 For the wretched lover (Hāfiz), news of Him (the true Beloved) — keep not back
 O rose ! in thanks that, to thy heart's desire, thou blossomedest,
 From the bird of the morning (the bulbul), the breeze of union — keep not back
 (O true Beloved !) on one glance of Thine, is dependent all our desire
 From old friends, this much — keep not back.
- Now, that the fountain of sugar (the water of life) is Thy sweet ruby (lip),
 Utter speech, and from the parrot (Hāfiz), sugar (the true Beloved) — keep not back
- 5 When thou wast the new moon (in the beginning of youthful beauty), I was
 thy companion
 Now, that (in beauty) thou art the full moon, (from the state of me foolish) the
 glance (of mercy) — keep not back
- Mean (small) and contracted is the world, and all that in it is
 (O true Beloved !), from the people of divine knowledge, this contracted por-
 tion — keep not back
- To the (far) horizon, taketh the poet thy deeds noble and generous
 From him, allowance and provision for the journey — keep not back
- (O praised One !) since thou desirest good mention (of thy self), this the mat-
 ter —
 In respect of the price of speech (good mention), silver and gold — keep not back
- Hāfiz ! grief's dust departeth, better cometh thy state
 From this thoroughfare, the water of thy eye (tears) — keep not back

2 The first line appeareth in Ode 292, c. 2

5 Towards my miserable state, incline for, from one's sight, it is not proper to cast the cherished one.

6 To the last line add —

So that, in the contracted portion, they may not be captive; and out of Thy love, remain.

8 Gifts to poets, grudge not.

9 Weep; make no diminution thereof For, from weeping, better thy state becometh.

291, (282).

1. (O true Beloved!) display Thy face; and to me speak, saying :—"From life thy heart up—
 Say :—"Before the candle, with soul, the fire of the moth—
 At our thirsty lip, look; and (from it), water withhold not :
 To the head of thy slain one (thy lover), come; and him, from this dust (of contentment) up—
 The darvish, abandon not, if his be not silver and gold :
 In grief for thee, this (crystal) tear, silver reckon; and his (ruddy) face, (red) gold—
 Twang the harp; and (with it), be content. If aloe-wood (fuel) be not, what fear?
 My love, the fire; my heart, the aloe-wood (fuel); and my body, the censer, take.
5. Into samā', come; off from thy head, cast the *khirka*; and dance :
 If not, into the corner (of solitude), go; and on thy head, our *khirka* of (hypocrisy)—
 Off from thy head, draw the wool (-garment of beggary); and the wine of purity, drink :
 Silver, play (*spend money*), and, with gold, into thy embrace one* of silver bosom (a beloved one)—

1 To my face, surrender thy life.

"The candle" signifies :—
 The true Beloved's face.

"The fire of the moth" signifies :—
 The love of the lover (of God).

درگونی to take effect, to affect, to kindle.

See Ode 67, couplets 2, 5, 7.

" 68, " 1.
 " 143, " 1, 3, 7, 8, 9, 13, and 14
 " 279, " 8, 9, 13, 23, and 44

5. Choose either رقص (ecstasy or) حالت (mystic state); choose either سماع (samā') or رقص (the whirling dance) or ل (hypocrisy). Join not سماع (samā') to ل (hypocrisy). See Ode 45, c. 6.

Khirka. See Ode 124.

"To pluck off the *khirka*." See Ode 65.

Say, the Friend (God) is (my) friend,—(then) be both worlds (my) enemy!
 (Then) say, fortune becometh recreant, and (all the men of) the surface of the
 land, army — take

O Friend (the true Beloved)! for going away, make no desire with us, a
 moment be

On the rivulet's bank (formed of my tears) joy, seek, and, in thy hand, the
 cup — take

Gone from my bosom, this fire (of love) and water (of tears) of my heart and
 eye, — take

My hue, yellow (with grief), my lip, dry (with thirst), my bosom wet (with
 tears) — take

- 10 Hāfiz! the banquet, adorned make and to the admonisher, speak,
 Saying —“ My assembly behold and, the (path of) abandoning the pulpit —
 take ’

- 7 After each line, must be understood the words ‘ I care not.’
 Let both worlds be my enemy, let fortune turn her back upon me let the earth's surface be
 covered with soldiery,—if God be my friend, I care not.
- 8 On the rivulet's bank, wine-drinkers drink wine.

292, (231).

1. Again, from the branch of the straight cypress, the patient bulbul
Shouted glad tidings, saying :—"From the face of the rose, far be the evil eye!"

O rose (beloved)! in thanks that, to thy heart's desire, thou blossomedest,
With bulbuls, the distraught lover, display no pride.

Against the hand of thy absence, no complaint, I make;
So long as (long) absence is none, no (great) pleasure giveth the presence (of
the beloved).

Hopeful of Hūr and of palaces (above),—if the Zāhid be,
For us, the wine-house is the palace; and the beloved, the Hūr.

5. To the sound of the harp, drink wine; and suffer no grief. If any one
Speak to thee saying:—"Wine, drink not (for 'tis sin)," say:—"The forgiver
is God."

If, joyous and gladsome in pleasure and joy—others be,
For us, the grief (of love) for the idol (the true Beloved) is joy's source.

Hāfiz! complaint of grief of separation, why makest thou?
In separation, is union. in darkness, light!

2. The first line appeareth in Ode 290, c. 2.
3. Shakespeare saith:—
"Absence makes the heart grow fonder."
4. The Zāhid awaiteth what we already enjoy. Hūr, see Ode 60, c. 1
5. Allāh ta'ālā ḡhāfir, God most high, the forgiver.
Hūwa-l-ḡhāfir, He (God) is the forgiver.
7. In straitedness is the end of the work of separation.

293, (285).

'Tis the night of power; and closed is the book of separation.
On that night, is safety to the rising of separation.

O heart! in being a lover, be firm of foot:
For, in this path, is no work void of reward.

Of profligacy, I will not repent me,
Although, through stone and separation, thou causest torment to reach me

Went my heart from the hand; yet the beloved's face, I saw not,
Of this tyranny,—complaint! of this reproof,—lamentations!

5 O lustrous morning of the heart! come forth,
For dark indeed, I see the night of separation.

Hāfiz! thou desirest fidelity?—Be endurer of the tyranny (and of the grace of
the Beloved).

Then in traffic, is the verification of profit and of loss.

1. "The night of power." See Ode 26, c. 1, 113, c. 1.

In Arabic, are the second lines of couplets 1, 3, and 6

6. As in traffic (of merchandise) is sometimes profit and sometimes loss, even so in love is sometimes loss (the beloved's capriciousness and haughtiness) and sometimes profit (the beloved's graciousness and favour)

294, (290).

1. A piece of advice, I make thee; listen; make no excuse:—
 "Whatever the kind admonisher saith to thee, accept."

With those of youthful face, the enjoyment of union take up:
 For, in ambush of life, is the deceit of the old world.

Before lovers (of God), the affluence of both worlds (is) as a barley-corn:
 For, that (world) is of little merchandise and this (world) of little value.

A pleasant companion, I desire; and some music with an instrument
 That, to the wail of bass and of treble, I may utter my pain.

5. On that, I am intent that I drink no wine, and commit no sin,
 If fate be concordant with my desire. (If not, I am helpless).

A hundred times, with the resolve of repentance, out of my hand the goblet,
 I put:
 But, desisting from wine, the Sāki's glance maketh not.

Wine two years old (the Kurān) and the beloved fourteen years old
 For me, this indeed is enough, the society of the small (the two years) and of
 the great (the fourteen years).

5. bar ān saram signifies —

- (a) rādaḥ-daram, I have the desire;
 (b) ba khud mukarrar kardā, am, I have settled with myself

- 6 The Sāki's glance alloweth me not to repent, and giveth me the distress of drinking wine.

- 7 The Kurān descended twice —

- (i) on the shab-i-kadr, to earth's sky from heaven See Odes 26, 113.
 (ii) to Muḥammad from earth's sky.

می در ساله (wine of two years) signifies:—

- (a) old wine that from the plain hath taken the ball of delightfulness.
 (b) the glorious Kurān and the great Furkān, which, to the Lords of delight, is peerless in
 delightfulness.
 (c) a love that, coming forth from the illusory, soweth, in the field of haḳīqat, the seed of
 happiness.

- محبوب چارده ساله (the beloved of fourteen years) signifies —

- (a) the perfect murshid For at forty years of age, he attaineth perfection
 (b) Muḥammad, who was about forty years of age when he began his prophetic mission.

When, without my presence, they (Fate and Destiny) made God's decree of eternity without beginning,
If a little, not in accordance with fate, be (from me),—carp not.

O Sākī! into my cup, pour pure wine like the (ruddy) tulip,
That, from my mind, depart not the picture of the idol's mole.

O heart! said I not to thee—"Beware of his tress?"
For, into this ring (of His tress), in chains, they draw (even) the (free) wind
(and give it not freedom).

The ruby cup of bounty, bring, and the pearl of beautiful water (lustrous
verse)
Tell the envious one —"The liberality of an Āsaf, behold, and die!"

Wine drink, and resolution of union with the (true) Beloved, make
The speech that, to thee, from the vault of the ninth heaven, they shout—hear

Our affrighted heart, who hindereth?
To Majnūn, escaped from chains,—give ye news

Hāfiz! in this banquet place, utter not the tale of repentance (as to wine)
For, thee, with the arrow, the Sākīs of bow eye-brow will strike.

(c) the true Murshid (God), worthy of being beloved

(d) the great Furkān, which, in the opinion of the Lords of perfection, is fit for being a beloved
At Madīna, Muhammad sojourned fourteen years, during which time the Kuran descended

The illusory (outward) meaning is—

To drink old wine; and, into the embrace, to take the mistress of tender years is enough for me
For the society of the small and the great is, each, unequalled in giving joy

The true (inward) meaning is —

Association with the glorious Kurān, and the great Furkan, and with the Murshid, perfect and peerless in guiding—the society of the small and the great—are enough for me
In the world's abundance, they have created man endowed with disposition, and, for his advantage, chosen traitors (women and wine) Then, from the small and the great no flight is his
For the small, I choose the Kurān, and for the great, I engage with the Murshid
Muslims state that the wine of two years and a mistress of fourteen years are at their best.

13 pesh grīstan here signifies:—

Māni' va muzāhim shudan. For the forms of grīstan, see Odes 67, 68, 143, 151, 271, 279, and 291.

15. For the utterance of *Khāṣṣ* and the verse of *Salmān*—what room? •
For, better than the beautiful verse of *Zahir* (is) the verse of *Hāfiz*
-

15. *Khawājā Kirmānī* (whose poetical title was *Khawāja* and *Khawājū*) lived in the time of *Sadī*; he died in 1345.

Salmān Sawājī surnamed *Jalāl-d-Dīn Muḥammad* lived in the time of *Amir Shaikh Hasan Jalayr* (*Hasan Bururg*) and of his son, *Sultān Uwais*, rulers of *Baghdād*. He died 1377. See Ode 204.

Zahiru-d-Dīn Faryābī lived in the time of *Tughrat III*, *Saljūki*, and of *Arṭbak Kuzal Arsa'ān*. He died at *Tabriz*, 1201, and is buried near the tomb of *Khikānī*.

295, (280).

- O heart! from the eye, some blood thou sheddest : shame have—— at last:
 O eye! a great sleep, make thou : Forth the heart's desire, bring—— at last.

O Lord! I am that one who, from the beloved's arm, snatch a kiss :
 The prayer of dawn, thou sawest how to use (profit), it came—— at last?

On me, the purpose of this world and of the next world, the Provider of daily food bestowed :

(He caused to reach) the ear, the word of the harp (the muṣhid), first, and to the hand, the (true) Beloved's tress (the attraction of God's grace, and perpetual union)—— at last.

From the harvest of the mean (outward worshippers) to snatch like the (swift) wind, an ear of corn how long?

By thy own resolution, necessities (road-provisions) take up ; a seed (in thy own capacity) thyself sow—— at last.

5. Not thy palace will become, I know, the picture-gallery (the stage of true love for the true Beloved) of Chīn ; but,

With the tip of the reed, musk-mixing, (the pen-point ink-leaving), a picture (of verse) evoke—— at last.

O heart! in the land of night-rising (to pray), if, from grief, thou flee not, Tidings from that land, thee, the breath of dawn (when prayers are answered) will bring—— at last.

An idol, (beauteous) as the moon, knelt with respect ; (and ruddy) wine like the (fiery) ruby presented .

Hāfiẓ! thou sayest, I am penitent (as to drinking wine). Of the Sāḳī, shame have—— at last.

- 7 Zānū zadan (to kneel) signifies :—
 With respect, in the fashion of praying, to kneel

296, (284).

1. O Sākil me, youth's capital—
 Cups of pure wine, one or two,— bring
 bring.
 The remedy of love's pain, that is wine,
 Is where? The remedy of the shaikh (the old) and of the youth,— bring.
 The sun is the wine; and the moon, the cup
 In the midst of the moon, the sun,— bring.
 All obstinacy, displayeth reason:
 For its neck, the rope of wine (to drag out its obstinacy)— bring.
 5. (O Sākil) for this my fire (reason, world-kindling) dash a little water:
 That is:—That fire (of love) like water (wine),— bring.
 If the rose has departed, say—"With joyousness, go!"
 The pure (ruddy) wine like rose-water (be perfumed)— bring.
 If the clamour of the nightingales remain not,— what grief?
 The guggling of the glass (long-necked) flagon of wine— bring.
 Either right or wrong is (wine-) drinking:
 If it be wrong, or if right,— bring
 Grief for time that hath gone to the wind, suffer not:
 The twang of the stringed instrument, (the murshid) and of the lyre (the mur-
 shid),— bring.

5. آتش (fire) signifies:—

- (a) in the first line, reason, the cause of the enkindling of the people of the world.
 (b) in the second line, love, the desired of people of love. In whose house, this fire kindleth
 it consumeth all his property.

O Sākil! on the fire of my reason, which is wholly enflamed, cast water; and its fury cast out
 Love, which is a fire, is verily the consumer and the destroyer of that exterior to it, and, like
 soft water, into the parts of our existence, is the enterer.

Bring the fire of love, the slayer of reason; and, pour it upon the fire of my reason. For with
 love, no power of conflict hath reason.

7. ناله (nightingale) signifies:—

- (a) a bird that is inflamed with, and impassioned by, its own sweet note
 (b) outward sages, whose rank in this meaning, is evident.

علله (clamour) signifies:—

the talk of outward sages.

8. See Couplet 12.

- 10 (O Sâkil!) save in sleep, union with Him (the true Beloved), one cannot see
 The medicine that is the source of sleep (love for God that draweth the holy
 traveller from existence to non-existence)—— bring
- Intoxicated, though I am, three (or) four cups (of wine) more,
 So that completely ruined (senseless) I may be,—— bring
- To Hâfiz, heavy riṭls, one or two, give
 If it be sin, or if virtue,—— bring
-

- 10 داروي اصل حراب (the drug, the source of sleep) signifies —
 love, that draweth the holy traveller from existence to non-existence
12. The last line is like the second line of couplet 8.
 The riṭl (1 quart), see Ode 315, c. 2.

297.

1. O cypress, lofty of stature, sweet of gait,
Dainty heart-ravisher, rose of cheek!

By sorcery, our heart, thou hast ravished:
It, for God's sake, keep.

Since, thy two eyes of sorcery, I beheld,
In my heart, hath remained neither patience nor rest.

If the hyacinth of thy (perfumed) tress, thou spread,
The (fragrant) musk's power, no more will be.

5. Faithlessness, again practise not:
O idol of sorcery! for faithfulness, strive.

Me, sometimes with a kiss cherish,
So that, of life, the tree fruit-enjoying thou mayst be.

Astonied, is poor Ḥāfiz:
Thy slave, he is without gold or silver.

6. بحرردار See Ode 114, couplet 2.



The Letter Zā.

298, (297)

- 1 Who for the sight of the (true) Beloved, opened my eye, that one am I
O work door, slave cherisher! what thanks to Thee, shall I utter?

To the indigent man of calamity, say — "From dust, wash not thy face"
For the dust of the street of indigency is the alchemy of thy desire

O eye! with drops (tears only) one or two that thou scatterdest,
O many the glance and the look that, on the face of fortune, thou castedest

If with the blood of the liver, purification (in love) the lover (of God) make not,
By the word of the mufti of love, not true is his prayer

- 5 O heart! from the difficulties of the path, turn not the rein
For, of descent and of ascent, reflecteth not the man of the Path

From the breeze, word picking (fault-finding) what profit shall I gather?
When, in this garden, not (even) the straight (upright) cypress is a confidant

1 منم که (that one am I) signifies —

(a) من آنم که

(b) من (اینکه)

3 در باغ (fortune), c. 29, line 1

Un on with the Beloved

4 Purification in love is that the lover drink the blood of his liver, and sacrifice himself
Only after purification with water, are the five daily prayers of the Muslim effective See Ode
35 c. 8

5 See Ode 299 c. 2, 302, c. 10, 303 c. 6

6 Since, from place to place the breeze taketh the perfume of the rose, thou mayst say that it
revealeth a secret

In the place where the cypress notwithstanding its uprightness, is not confidant of a mystery,
—what profit from the breeze word picking?

In the place where, the true (upright) player (the cypress) is like this (not confidant), how is it
proper to regard the fault finder (the breeze) as confidant

In this illusory stage, save the cup (of love for God) take naught :
In this house (the world), save love, a pastime play not.

Independent of love, though Thy beauty is,
Not that one am I who, from this love-playing, back will turn.

To Thee, how may I utter what, from the burning of my heart, I behold ?
Of my tears, ask the tale, for not the informer am I.

- 10 The desire of beauty's glance is (his). If not, is no need
Of the tress of Aṣṣāz to the beauty of Mahmūd's fortune.

The ghazal-singing of Nahīd (Venus, the minstrel of the sky) taketh not the
lead

In that place, where forth his voice (of song) Ḥāfīz bringeth

- 8 Although Thy beauty hath such renown that, to increase its splendour, no need is it that any one should be its lover,—yet never will I give up my love for Thee.

The more lovers a woman can gather about herself, the greater is the renown of her beauty.
Thus, the number of lovers gives splendour to her beauty.

- 10 Mahmūd of Ghuzni, (b. 967, d. 1030) conqueror of India, possessed the beauty (favour) of fortune
Of the love of his favourite Aṣṣāz, his was no need See Ode 87.

محمود (Mahmūd) signifies —

The only necessarily existent one, God.

أساذ (Aṣṣāz) signifies —

(a) The name of a favourite slave of Mahmūd's.

(b) Mankind, the favoured of all the creatures of God.

299, (298).

1. Thanks a thousand, that, again, to my desire, I beheld thee,
In truth and purity, concordant with my heart, become.

The Path of calamity, tread the travellers of hakikat !
Of the descent and of the ascent, reflecteth not the companion of the Path
(ṭarikat).

Better than search for the watcher, is grief for the hidden Friend (God) :
For, not the confidant of mystery is the heart of the Lord of malice.

For this thanks that, by the Friend, the assembly is illuminated :
If an act of tyranny reach thee, like the candle, consume and be content.

5. With a half kiss purchase a prayer from one of heart (one of vision ; a lover of God),

That, from the enemy's malice, thee, soul and body may preserve.

The sadness, that, on my face hath come from grief for thee,
O Āsaf ! 'tis possible that the (long) explanation, I may give in a long year.

Love's murmur, into Hījāz and 'Irāk, casteth
The melody of the strain of the ghazals of Hāfiz of Shirāz.

2 The second line occurs in Ode 298, c. 5, and 303, c. 6.

3. " " " " Ode 302, c. 4.

4 The second line. See Ode 300, c. 8 ; 301, c. 5

5 "Half a kiss." See Ode 169, c. 3

6. In some copies, the second line is :—

"Of my tears ask the tale (of pain) for not the informer, am I,"
which is couplet 9, Ode 298,
Āsaf. See Ode 43.

7 زمزمه (murmur) signifies.—

(a) حواری و ترنم کردن chaunting

(b) words, which the Magians utter at the time of praise, of asking help from God, and of eating

لر (melody) signifies.—

(a) و آهنگ و نغمه the modulation, the harmony, and the lament of men and of birds.

(b) the name of a musical note

When to Hījāz and to 'Irāk, the ghazals of Hāfiz reached, they revealed to all the state of his love. See Ode 57, c. 7.

Otherwise :—

Through hearing the ghazals of Hāfiz, the men of Hījāz and of 'Irāk became lovers ; and in their heart, love took root.

300.

1. Happy that night, when, with a hundred glances and airs, thou comest :
With sauciness, thou practisest disdain ; and with supplication, I endure.

Like the rose-bud, how remaineth concealed its inward mystery,
For confidant of my heart, is the fragrant air of the breeze (the murshud) ?

From lofty fortune, hope of thy stature—I had :
From (my) long life, the fragrant air of thy tress,—I desired.

What tumult it was that the attirer of Fate evoked,
When, his (the beloved's) bold narcissus (eye), he made black with the collyrium
of grace.

- 5 Through consuming, what rings (of knockers) I beat on the heart's door,
In the hope of the day of union with Thee in the long night

- 2 In the text دهن (mouth) should be read for درون

دهن (mouth) signifies —

a hidden mystery

"The jewel-mine of the soul, the Ārif have pierced :

"Its mouth, they have called the hidden mystery " *Āfiratu-l-Ma'dni*

Like the rose-bud, that, from the effects of the breeze, blossometh and revealeth its hidden
mystery, how remaineth hidden my heart's mystery, which is a hidden mystery ?

The friend (the murshud, acquainted with mysteries) entered the stage of instruction. Then in that
stage that is fit, the holy traveller—God willing—resteth.

- 4 درکس (narcissus) signifies —

(a) the eye of the beloved

(b) the results of deeds from the joy (arising therefrom) that appeareth from the inward to
the outward

(c) the world by reason of its variegated aspect.

بار (grace, air) signifies —

(a) the air and grace, by the revealing of which the beloved is inflamed

(b) the power given by the beloved to the lover in respect to effort towards the Lofty Desired
One, and High Object.

What tumult it was that the attirer of fate and destiny evoked—

(a) when, with the blackness of collyrium of grace, He mixed the intoxicated eye of beloved
ones.

(b) when, having, in the eye of lovers, illumined the results of the deeds of love (which are
manifestations of the beauty of the beloved's soul), he cast from the world these
results.

That is—To the lover (of God), he gave such a power that the bearing of the load became easy
to him ; and the lover, having stutched up his eye as to reward and punishment, beheld
naught save the beauty of the beloved's soul.

301, (293).

1. On the path to the wine-house (the stage of divine knowledge), in haste and speed, lovers have
The very same supplication as, on the road to Hijāz (the Ka'ba), pilgrims (have).

Through separation from Thee, away from the world, my body stitched its eye;
To me, the hope of the fortune of union with Thee, again gave life.

After this, from the presence of the Friend (God), to no door, do I go.
Since the Ka'ba, I have gained; from idol-worshipping, back I come

From (my own) fortune, (in prayer) at the morning-time, I desire a night like
this,
That (in it), the explanation of my own end (the desire of union with Thee) with
Thee, I may begin.

5. From desire of the assembly of that canopied moon, Hāfiz!
If violence reach thee, like the candle consume, and be content.

3 The Ka'ba. See Ode 45, c. 8; 73, c. 2

5. See Ode 299, c. 4, 300, c. 8, 330, c. 5

302, (295).

1. Back to the banquet of the rose-bed, again hath come the bride of the rose :
The sweet bulbul is where ? Say (to him that) song, he should bring forth.

O heart ! of separation complain not. For, in the world,
Grief is and joy ; the thorn and the rose ; degradation and exaltation.

Like the bow, doubled (bent) I am through grief : and I speak not,
Yet, of abandoning those of bow eye-brow, arrow-casting (the beloved ones).

To the enemies, relate not the tale of the night of separation .
For, not confidant of the mystery (of divine knowledge) is the heart of the
Lords of malice (the Zāhids dry, void of love for the Friend).

5. {O true Beloved !} through Thy (musky) tress, revealed became my heart's agitation :

Yes, on the part of musk, if it be the informant, — 'tis not strange

On Thy face, a thousand eyes are spectators : and Thou, Thyself,
On any one's face, through grace, castest not a glance.

O heart ! if thee, He consume, complain not of the pain (of consuming),
Of love for Him, express breath (boast), with the pain, be content

Blind, the dust (of grief) of the heart of us (lovers, humble ones, darvishes)
maketh the enemy's eye .

O Hāfiz ! in the stage of supplication, place thy face in the dust

Not, this time, (now), distraught of heart placed I my face
On Thy threshold Nay, in eternity without beginning (I placed on it my face)
with ardour (of love) and with supplication.

- 10 To Hāfiz, are one the difficult and the easy in the Path .
For, to the b rd, the declivity and the acclivity, the difference is what ?

1. The first line wholly differs from, and the second line agrees with, the Calcutta text, Ode 295

4 „ second line occurs in Ode 299, c 3, 300, c 2

8 „ first „ „ Ode 300, c. 8.

10. „ second „ „ Ode 298, c 5 ; 299, c 2 ; 303, c 6.

303, (305)

- 1 (O true Beloved!) come, so that, in my shattered (and grief-stricken) heart,
power may enter— again
Come so that, in my dead body, life may enter— again.

Come; for separation from Thee hath closed my eye in such a way
That, it, (only) the opening of the door of union with Thee may perchance open
— again.

That grief, that, like the (black) army of Zang took, in blood, my heart,
By the troop (of horse) of joyousness of the Rām (the country) of Thy face, will
be effaced— again

Before the mirror of the heart, whatever I hold,
Save the image of Thy beauty appeareth not— again.

5. By that proverb that the night is "pregnant with events and vicissitudes," far
(in separation) from Thee (which is the cause of humiliation),
I count the stars (and am in this fear and danger). Let us see what the night
bringeth forth— again

- 3 In Ouseley's *Oriental Collections* 1797, vol. ii, No. 3, p. 302; it is said:—
Zang is bordered on the north by Yaman; on the south, by deserts, on the east, by Nubia, on
the west, by Habsh.

The inhabitants are never sorrowful, the cause being that Suhayl (canopies) rises over them.
The men of Zang are descended from Zangi, son of Khush, son of Kina'an, son of Ham; and
are called man-devourers, because they devour the enemy whom they slay

They are supposed to be the troglodytes of the ancients. See translation by Wilberforce Clarke,
out of the Persian, of the *Sikandar Nama*, i.e., *Asiatic*, Canto xviii

4. What is held before a mirror, in the mirror, its reflection appeareth
But, here, whatever I held before the mirror, in it only the image of Thy beauty appeared

- 5 دور از تو (far from thee) signifies:—
(a) his own farness from the true Beloved.
(b) a prayer to avert evil from his beloved

From thee, far be this state (of humiliation through farness)! For an occurrence of this kind is
perturbation

Since the night is pregnant with the day, one may say that the day is the child of the night.

Through fear of the desert, evil make not thy heart: the *ihrām*,⁶ bind on .

For reflecteth not the man of the Path, though (from the desert, or from the journey) he cometh not—— again.

Hāfiz! come. For the bulbul, agreeable of heart,

By the perfume of the rose-bed of union with thee, singeth—— again.

6 The true lover regardeth not the terror and the danger that lieth in the path of love

The man of the Path reflecteth not of his not-returning from the desert (of love)

See Ode 298, c. 5.

"The *Ihrām*" signifies the pilgrim robe worn at Makka. See Benton's Makka and Madina.

304, (292).

1. O thou dainty cypress of beauty that with grace sweetly movest !
Momently, to lovers, (a) a hundred needs of Thy grace

Auspicious be the dress of honour of Thy beauty. For, in eternity without
beginning,

To thy cypress stature, they (fate and destiny) cut a garment of grace.

Whose is desire for the perfume of the ambergris of thy tress,

Say—"On the consuming fire like the aloe-wood (fuel), consume, and be
content."

Through the watcher's reproof, altereth not my proof (of value);

If me, like gold, they cut in the mouth of the shears.

5. Through the candle, heart-consuming was the moth's (lot) :

Without the candle of Thy cheek, melting was my heart's (lot).

The heart that, from the circuit of the Ka'ba of Thy street, gained news,
Through desire for that sacred fold of Thy street, no wish for Ḥijāz (the Ka'ba)
hath

Momently, with blood (-tears) of the eye, ablution what profit, when there is
not

Permitted for me the prayer without the arch of Thy eye-brow?

The Sūfī who, last night, without Thee, had repented of wine
Broke his covenant (of austerity, and practised love), when open he beheld the
door of the wine-house (the stage of love and of divine knowledge).

Like the intoxicated cup at the head of the jar, palm-clapping, went
Ḥāfiz! who, last night, from the lip of the cup, the mystery (of divine know-
ledge) heard.

305, (294)

- 1 Through desire of thy lip, forth cometh not my desire—— yet
 In the hope of the cup of thy ruby (lip), a dreg-drinker am I—— yet
- On the first day (the day of Alast), in desire of thy two tresses, departed my
 faith
 Let us see, in this phrensy, what my end will be—— yet
- O Sākl (perfect Murshid)! of that water, fire of hue, one draught, give me .
 For I,
 In the midst of those experienced in His Love, inexperienced am I—— yet
- One night, in mistake, I called Thy hair the (fragrant) musk of Khutan
 Momently, a sword on my lumbs (saying why didst thou liken His glorious hair
 to contemptible musk?) the hair striketh—— yet
- 5 One day, in mistake, to the frue Beloved's lip, went my name
 To people of heart, from my name the perfume of the soul (of the Beloved)
 cometh—— yet
- In my hulvat, a ray (of splendour) of Thy face, the (resplendent) sun beheld
 Momently, like the shadow, to my door and roof, he (the sun) goeth—— yet
- To us, in eternity without beginning, the Sākl gave the ruby of Thy lip,
 The draught of a cup, of which cup, senseless am I—— yet
- O Thou that saidest — "Give thy soul, that ease of heart may be thine,"
 In griefs for Him (the true Beloved), my soul, I gave Mine, not ease, is——yet
- The tale of the ruby of Thy lip, Hafiz brought into his pen (writing)
 Momently, from my pens, the water of life floweth—— yet.

2 The first day ' see p 5

6 Khlvat, see Ode 67

9 In the second line the word 'my' refers to Hāfiz

The poet addresses himself in the first line, and maketh himself present in the second line

306, (300).

1. The state of bloody hearts, who uttereth— again
 From the sky, (revenge for) the blood of Jamshīd, who seeketh— again?
- Of the eye of wine-worshippers, shame be its
 The intoxicated narcissus, if up it spring— again.
- Save Plato, jar-sitter with wine,
 To us, the mystery of philosophy, who uttereth— again
- Whoever, like the (cup-shaped) tulip became cup-circulator,
 On account of this tyranny, his face in blood, washeth— again.
-

3. In knowing God, are two parties, both possessed of pomp—
 (a) One party, in revealing and in evidence, hath dashed its hand of resolution at the skirt of its object.
 If they adhere to Muhammad, they are Sūfīs and men of acceptance; if not, they are the sages of ishrākiyyat, and the Lords of abhorrence
 (b) The other party, by beauty of argument, hath ascended the fortress of divine knowledge.
 If they adhere to Muhammad, they have the name of orators.
- پلاطون (Plato) signifies:—
 (a) the sage Plato, who placed jars in the ground, and, sitting therein, learned the world's mysteries.
 The poet calleth Plato wine, because he passed his time (as wine does) in vaults
 (a) the perfect murshid, the comprehender of the important affairs of holy travellers
- جر (jar) signifies:—
 ۱) a very large oblong wine-vessel open of mouth, in form a wide vat (kandu) which the vintners bury in the earth and in which they cast the juice of the grape, so that, by the earth's heat, it may be matured
 In Sūfī idiom, the murshid, in whom is the divine knowledge of evidence and of the mystery of existence, is called —
 جر the jar of wine
- سر حکیم (mystery of philosophy) signifies —
 divine knowledge and endless mysteries.
 Without the perfect murshid (who is the jar-sitter of love; and the enkindler of love) who will point out to us the divine mysteries and endless truths and take us out of us
4. کاسه سرگردان (cup-circulator) signifies —
 (a) a person who goeth to the doors of houses and of shops; and beggeth
 (b) the Sāḳī

5 Since in its notes (the mystery of hakikat), the harp (the *Arif*, mystery revealer)
uttered speech (of grief)

Its chord, cut, so that it may not moan—

again

Like the rose-bud, expandeth my heart, if

The cup of tulip colour, it smell—

again

About the sacred house of the jar (of wine of love) *Hāfiz*

If he can on his head (swiftly) will run—

again

5. *نور* (note) signifies:—

a mystery of hakikat, the revealing of which is contrary to the people of *tarikāt*

میر (har) signifies:—

the attraction of love

When in respect of the note (of the mystery of hakikat) the *Arif*-traveller speaketh in the state of love & attraction; and, in the field of the seeker's heart, soweth the seed of desire and of delight—he severeth love & attraction and casteth the seeker from effacement to sobriety. Thus, he doth that the seeker may not reveal the mystery which is contrary to teachers of past and of present times.

7 *بیت الحرام* (the sacred house) signifies:—
the *ha'ba*.

See Ode 45 c. 8; 73, c. 2

307, {301}.

1. (O Sāḳī!) arise; and into the cup of gold, joyous water (wine; the intoxication of love)—— cast:
Before that the cap of the head (the skull), dust becometh—— cast.

In the end, our dwelling is the valley of the silent (the place of tombs);
Now into the vault of the skies, the (resounding) shout and clamour (of zikr va fikr)—— cast!

Far from the (true) Beloved's face, is the eye stained with sight (for other than God):

On His face, from the pure mirror (of the pure heart), glance—— cast.

O cypress! (I conjure thee) by thy verdant head, when I become dust,
Out from thy head, disdain put; and, on this my dust, shade—— cast.

5. For our heart that, from the deadly snake of Thy-tress-tip, is shattered :
From Thy own lip to the recovery-house, the antidote (of a kiss)—— cast.

The country of this sown-field (the world) thou knowest that it hath no permanency.

Into the countries (of the world) from the liver of the wine cup, (the murshid's interior) a great fire—— cast.

- 1 In the second line, the word "cast" is simply a caution.

The heart saith to the body, or the soul to lust:—

O distraught one! arise; display anxiety; cast joyous wine (love's intoxication) into the cup,—before thou diest in natural death; and the cup (of thy body) becometh dust-caster. Know that in this world is the time of acquisition of love, and of discovery of love's stages.

What is acquired is acquired; what is left, is left. From what is left, naught is acquired save the dregs of dregs.

- 2 Zikr va fikr (repetition of God's name and thought thereof). See Ode 172

3. The eye that, in the Beloved's absence, glanceth at others, and that hath no pure glance void of shame

- 5 There are many antidotes (turīāks)—

(a) turīāk-i-fārūk, the antidote against poisons (the best treasure).

(b) " " al'au, " of serpents.

(c) " " al-yūn, " of opium.

- 6 حكر حام (the liver of the cup) signifies—

The interior of the murshid, who is, like the cup, taste-giver to the holy traveller.

At those things that have ravished thy heart, and that thou hast, regarded thy property, cast fire, so that all may burn, and to naught the attachment of thy heart, remain

In (my own) tears, I bathed. For the people of *ṭarīkāt* say —

"First be pure · then, on (the beauty of) that Pure One, (the true Beloved), thy
eye—— cast.

O Lord ! that *zāhid*, self-beholding, who, save defect, saw naught,
Into the mirror of his understanding (so that he may, no longer, see defect) the
smoke of a great sigh—— cast.

Ḥāfiz I like the rose, on account of His perfume make rent thy garment
And, in the path of that form (of the Beloved) swift (for the slaughter of
lovers), that (rent) garment—— cast.

7. See Ode 359, c. 5. First the Guide, then the Path

308, (302).

- 1 Ravished is my heart by one like a singing girl, clamour-exciter,
False of promise, slayer by nature, and colour (of deceit) -mixer

A ransom for the rent garment of those of moon-face, be
A thousand garments of piety and the *khirka* of austerity!

In thanks for that that, in beauty, thou tookest from the (glorious) angel the
ball of superiority,
The cup, demand, and on Ādam's dust, a little water sprinkle

Poor and shattered, to Thy court, I have come A little pity,
For, save attachment to Thee, attachment, mine is none,

- 5 The slave, I am of that word that enkindleth the fire (of love)
Not (the slave of that word, that), in speech, dasheth cold water on the fierce
fire (of love)

Come, for last night, to me, the invisible messenger spake,
Saying —" In contentment's stage, be, from destiny, flee not."

Of thy own arm, be not proud, for in record it is
"In (by, under) the order of the king maker a thousand arrayings"

In my coffin, put up the cup, so that, on the morning of rising,
I may, with wine, take from my heart the terror of the day up-rising and
springing

Between the lover and the Beloved, veil is none
Hāfiz! thou thyself art thy own veil. From the midst, arise, and attain unto
the Beloved.

1 بوی (singing girl) See Ode 8.

2 *Khirka*. See Ode 124.

5 I am the slave of speech, love-kindling

8 See Ode 309, c 7.

309, (299).

1. (O true Beloved!) come, and, upon the river of wine, our boat-shaped wine-cup — cast.
 Into the soul of the *shāikh* (the old) and of the youth, shouting and howling, (in envy thereof) — cast
- O Sākil into my boat, cast wine:
 For, they have said. — "Goodness, do, and upon the water, — cast."
- In mistake, from the street of the wine-house (the stage of love and of divine knowledge), I wandered:
 In kindness, in the path of rectitude (to the wine-house) me, again — cast.
- Of that wine, rose of hue, musk of smell, a cup bring:
 Into the heart of the rose, sparks of jealousy and of envy — cast.
- 5 Intoxicated and ruined, though I am, me a little kindness do.
 On this heart, perplexed and ruined, Thy glance (of mercy) — cast.
- If at midnight, the sun be necessary for thee,
 From off the face of the vine's daughter, rose of face, the veil, — cast.
- Permit not that, on the day of death, they consign me to the dust (of the grave):
 Me, to the wine-house take; into the jar of wine, — cast.
- If, one hair's tip from Thee, the heart of Hāfiz draw its head,
 Seize it; and, into the curl of Thy tress, with twist and turn, — cast.
- Hāfiz! when from the sphere's violence, thy heart reacheth to the soul,
 At the Dev of calamities, the arrow-point of a falling star — cast.

-
1. The first line signifies —
 Full of wine, make the boat-shaped cup
2. The signification is. —
 (a) *the first line* — give good wine.
 (b) *„ second „* — a famous proverb
- 6 The second line signifies —
 I rom off the wine-vessel, take the fastening
- 7 See Ode 308, c. 8
9. See the Kurān lxvii 6, lxxxvi.



The Letter Sîn.

310, (306).

O breeze! if by the bank of the river Araxes, thou pass,
Upon the dust of that valley, a kiss express; and thy breath (from the perfumed
dust) *musky*—*make*.

Salmā's dwelling—to whom, momentarily, from us, a hundred salutations be,—
Full of the clamour of the camel-drivers; and of the crash of the great bell,
thou seest.

The beloved's litter, kiss: then, with soft emotion, the request present,
Saying:—"O kind one! from separation from thee, I consume. Help!"

I who used to call the counsel of the counsellors (love-forbidding), the empty
sound of the stringed instrument,
(Now, since) I have experienced the ear-rubbing (torment) of separation,
enough for me (is) this counsel.

Night-taking, make pleasure without fear. For, in love's city,
With the chief of the patrol, the night-prowler (the holy traveller) hath friendship.

O heart! not the work of playing is love-playing. Play thy head (life).
If not, with the chaugān of passion, one cannot strike the ball of (pure) love.

Aras signifies:—

a river near the Euphrates and the Tigris,—the Araxes or Aborus.

Salmā signifies:—

the name of a lovely Arabian woman. See Ode 360

Shāb-gīr (night-taking) signifies:—

(a) the night, the morning-time, and the end of night.

(b) Journeying at night,—before the morning and after midnight.

(c) A bird, that after midnight, uttereth a mournful sound.

(d) a man, who at the end of night riseth for devotion.

Shābravān signifies:—

night-prowler, thief, and here means.—Those that in prayer to God, keep awake at night, or
• holy Travellers.

311, (307)

- 1 O soul ! who spake to thee, saying — "The circumstances of us (lovers) — ask not
 " Unknown, wander, the tale (of health) of any friend — ask not ?
 (O true Beloved !) on that account that comprehending is Thy compassion, and
 merciful, Thy nature,
 A sin not done, pardon, and the past circumstance, — ask not
 Luminous (clear) to thee, thou wishest that the state (of mystery) of love's con-
 suming may be ?
 Of the candle (entangled in love), the tale (of love), ask of the morning breeze
 (love untasted), — ask not
 Of the darvish-world, no knowledge was his,
 That one, who with thee spake, saying — "The darvish, — ask not
 5 Of the ragged clad one of the cloister (the sūfi, the hypocrite) the cash of search
 (of the state of men of God, of divine knowledge, of truths) seek not
 That is, — of the indigent, the matter of alchemy — ask not
 Not read have we the tale of Sikandar and Dara
 Save the tale of love and of fidelity, of us a tale — ask not

1 ' Ask not ' See Ode 312, c. 1

حرم نکرد (s n not done) sign fies —

(a) a sin, whereof the desire is in the heart

(b) " which will happen

(c) " " is the least possible

حرم (s n) is of two kinds —

(a) حرم الامر the sin of the order

This signifies disobedience of that ordered by God and established by the shara

(b) حرم نهی the sin of prohibitions

This signifies the perpetration of the forbidden

If a merciful one say to his slave — ' I pardon thy sin that is going to pass ' it is no pardon it
 is the promise of pardon as becometh the merciful.

After the passing of the sin the merciful one pardoneth according to his promise—

"The covenant is a debt, whose fulfilment is obligatory."

6 Sikandar See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma i-
 Nizāmī

312, (308).

1. Of His black tress (the world), complaint I have to such a degree—

For, on account of it, without means and resource, I am become in such a way
that ask not:
that ask not.

In the hope of its fidelity, let none abandon heart and soul (the being a lover);
For, of this done, I am penitent to such a degree— that ask not.

For (the sake of) one draught (of wine) wherein is the injury of none.
From the ignorant man, such torment I suffer— that ask not.

Zahid! from us in peace depart I for this ruby wine
Taket from the hand, heart and faith in that way— that ask not.

5. Corner (of retirement) -taking and safety were my desire. But,
That maddening narcissus practiseth a way— that ask not.

In this Path, the talk is that life melteth:
Every one—the contention of this one (is) "that look not," of that one,—
"that ask not"

1. The phrase "ask not" signifies:—

- (a) there is no room for asking.
(b) it is not worthy of asking.
(c) no asking, hath the tongue.

رُف (the black tress of the true Beloved) signifies:—

- (a) the world, whose dwelling is in the darkness of vicissitudes and of calamities; and which is the hinderer of manifestations of the Beloved's grace to holy travellers
(b) the attractions of divine grace.

If meaning (b) be used, the second line will be:—

For from (the tress), I have become

2. The explanations are:—

- (a) In the hope of the constancy (of the world), let none abandon heart and soul; and become its lover. For it is void of constancy; and the companion of the traitor.
Of this done, so much I repent that room for asking is none; so much blame I take, that room for blame is none

- (b) In the hope of constancy (of the tress, divine grace), let none abandon heart and soul as I did; and, thereby, to penitence brought my face.
So penitent am I that ask not.

Having considered love's attraction most laudable; an established mountain; and firm handle of religion, I sought conjunction with love that thereby I might attain my object.
To itself, love made me captive; and me advancing, cast back.

314, (311).

1. O heart! the companion of thy journey, fortune, well-wishing, (is)——
The footman of the path, the breeze of the garden of Shīrāz (is),——
for thee enough.
for thee enough.
- O Darvish! from the true Beloved's abode, again journey not;
For, the spiritual walk and the cloister-corner (are)—— for thee enough.
- The desire for the accustomed dwelling (this world) and the covenant of the
ancient Friend (God),
With way-experienced way-farers, asking pardon (on account of thy refraining
from the journey)——
for thee enough.
- On the tavern-settle, sit; the cup, drink.
For, of the world, this degree of acquisition of wealth and of rank (is)——
for thee enough.
5. If from thy heart's corner, a great grief make ambush,
The fold of the court of the Pīr of the Magians protection (is)——
for thee enough.
- Excess, seek not; easy to thyself, make work;
For the flagon of ruby wine, and, an idol, (beauteous) as the moon, (are)——
for thee enough.
- To the ignorant man, the sky giveth the rein of desire:
A man of excellence and of knowledge, thou art. This very sin (is)——
for thee enough.
- To the favour (and kindness) of others, accustom not thyself. For, in both
worlds,
The will of God, and the favour of the king (are)—— for thee enough.
- Hāfiz! of any other task, no need is thine.
The midnight-prayer, and the morning-exercise (are)—— for thee enough.

سیر معنوی (the spiritual walk) signifies —

- (a) the discovery of truths and of divine knowledge ;
(b) proceeding in the stages of the Path, and of divine knowledge.

315, (312).

- From the world's rose-garden one rose of cheek (is)—— for us enough:
 From this sward, the shade of that moving cypress (the true Beloved is)——
 for us enough.
- I and the fellow-companionship of people of hypocrisy—from us be far!
 Of the weighty things of the world, the weighty riṭl (is)—— for us enough.
- In return for (good) deeds, the palace of paradise, they give.
 We, who are profligate and indigent, the cloister of the Magians (the stage of
 divine knowledge and of love) is—— for us enough.
- On the marge of the (passing) stream, sit; and the passing of life, behold.
 For this example of the passing world (is)—— for us enough.
5. The cash of the world's market, and the world's pain, behold
 If this profit (is not) for you enough; this loss,—— for us enough.
- With us, is the (true) Beloved. That more we should desire, what need?
 The fortune of the society of that dear Friend of the soul,—— for us enough.
- For God's sake, from Thy door, send me not to paradise
 For of existence and abode, the head of Thy street,—— for us enough
- In the head, not a desire is ours save union with Thee
 This traffic of the goods of two worlds,—— for us enough
- Hāfiz! void of justice, is the complaint of the watering place of fate (the world)
 The nature (pure) like water, and the moving ghazals (eloquent and sweet
 are)—— for us enough

2. Riṭl (1 quart). See Ode 315, c. 2.

9. At a watering place, no one stayeth long. He drinketh from the well, and passeth on
 • Even so, in this world, it is.

ش

The Letter 'Shīn.

316, (313).

If thou be the compassionate friend, true of covenant, — be:
The companion of the closet (in grief) ; and of the hot bath and of the rose-gar-
den (in ease) — be.

To the power of wine, the curl of thy dishevelled tress give not (so that its per-
fume may not agitate lovers) :

Speak not saying : — " Say, lovers' hearts agitated — be."

If thine be desire to be (in exaltation) fellow-sitter with Khizr,
Hidden from Sikandar's eye, like the water of life, — be.

Not the work of every bird is the power of love-playing
Come ; and of the bulbul, ghazal singing (Hāfiz), the new rose (beloved) — be.

The path of service, and the usage of attendance-making
For God's sake, let go to us ; and Sultān — be.

On the prey (the lovers of God) of the sacred fold, again draw not forth the
sword Take care !

Of what thou hast done with our heart, penitent, — be

(O true Beloved !) the candle of the assembly Thou art ; one of tongue, one of
heart, — be

The fancy of the moth's effort (in sparing not its own life), behold ; and laugh-
ing (consuming like the candle) — be.

In glance-playing, is the perfection of heart-ravishingness and beauty (of
beloved ones)

Of (the crowd of) the rare ones of the age, in the art of viewing (and compre-
hending others) — be.

2. Speak not saying —

Though lovers' hearts be agitated, this thing, I will do.

3. All worldly attachments, abandon ; from people of fortune be far ; from their sight, concealed be.
See Translation (out of the Persian) by Wilberforce Clarke of the Sikandar Nāma, Nizāmī, canto
69.

Ḥāfiz ! silence , and of the Beloved's violence, bewail not
 Who spake to thee saying — "At the lovely face (of the Beloved) astonished —
 be ?

9 For that done by thyself is no remedy

317, (335)

- 1 O (true Beloved)! the form, all of Thine is beautiful and the place all—
 My heart from the grace of the ruby lip sugar-eating— of Thine, happy
 of Thine, happy
 Gracious is Thy existence like a fresh rose-leaf
 Like the cypress of paradise, head to foot— of Thine, happy
 Sweet, the way of Thy grace, beautiful Thy line (of down) and mole
 The eye and the eye brow of Thine, adorned, the stature and form— of Thine, happy
 Both, my fancy—the rose-garden full of decoration and adornment of Thine
 Also, my heart,—by the lily-exhaling tress— of Thine, happy
 5 (O true Beloved!) before Thy eye, I die For, in that sickness,
 Pain maketh me, through the adorned cheek— of Thine, happy
 In love's path where, from calamity's torrent is no passing,
 My own heart, I make by the sight (of the form)— of Thine happy
 In the desert of search, although from every side is danger,
 Hāfiz, heart bereft, goeth in love— of Thine happy

4 لف (tress) s gn fies —

(a) the attraction of God's grace.

(b) „ hidden d vine essence

(c) „ upspringing of the world

According to (a) —

Both my fancy became a rose garden of glories, full of decoration from the fancying of Thee
 and also my heart became happy by the attraction of Thy grace

According to (b) —

Both the rose-garden of my power of fancy became full of decoration with fancies of varied
 hue from the fancying of Thee, and also my heart through the upspringing of the world
 became happy by Thee

Another explanation is:—

By the decoration of Thy face, I fancy the rose-garden of my fancy is full of decoration by
 Thee

Whatever is desired from coming into the world to me appeared through the grace of the
 Friend

See Ode 295 c. 3.

the world, pleasure is much to each one according to his capacity The outward join the out-
 ward; but, to it, notwithstanding its beauty the inward incline not, and with it are vexed

318, (328).

1. The thought of the bulbul (the holy traveller) all is that, that the rose (the true Beloved), his Beloved may be :
The rose, in thought how, in her work, grace she may display.

Not all heart-ravishingness is that that slayeth the lover :
Khawaja is he, whose attendant is grief.

That is a place where into the ruby's heart the wave dasheth blood,
With this loss that its (the ruby's) market-value, the sherd shattereth.

From the bounty of the rose (the true Beloved), the bulbul (the holy traveller)
learned speech ; and if not, there had not been
In his beak, all this (sweet) speech and song.

1. عشق (grace) signifies :—

That grace, fascination, and gait of the Beloved, whereby the lover's heart is ravished.

- بلبل (nightingale) signifies :—

Holy travellers and lovers (of God) who like the bulbul, by the decree—

“Who knoweth God, long is his tongue.”

At the beginning, of the mystic state, through love's woe and power, make long their tongue;
and, at the end of the mystic state, by the decree—

“Who knoweth God is dumb.”

dumb become.

Through love's woe, Hāfīz, whose was all the spirit of the distraught lover, speaketh to the
Eternal saying :—

“Since I have become joined to the splendour of the true Beloved's beauty, the flower of
my purpose will blossom.”

The true Beloved thus considereth :—

For proving strangers, so that the jewel of truth and his patience in trial may appear, in what
way is it proper to prove him ?

God's decree provideth in such a way that, for the sake of proof and trial with varied affliction,
He subdueth them so that the stranger may be known from the relation ; and so that the
tongues of slanderers (long in respect of man) may be severed.

At the time of conciliation (istimālat), this occurreth.

A poet saith :—

“Whatever the lovely ones do cometh well :

“From none, is objection fit.”

4. Couplets 4 and 8 are by the rose in reply to the bulbul.
All this long talking, sweet uttering, sweet singing, that, at the time of love's woe and mastery,
the bulbul hath is from the bounty of God.

5. That travelled one (the Beloved), whose fellow-traveller is a hundred Kāfilas of the heart,
O God! wherever he be, him, in safety (from the peril of travel), keep,

O thou that passest in the street of our Beloved,
Full of caution, be; for the head, his wall shattereth.

- O heart! although health's company happily falleth to thee,
Precious, is love's quarter: it, abandon not.

If from the temptation of lust and of desire (of thy own sensual nature: and from the world's attachments, joined to lust) thou go far,
Without a doubt, the path to the fold of its sight thou takest.

Merry of head (intoxicated), the Sūfi placed his cap aslant,
With two cups (of wine) more, disordered may be his turban.

10. The heart of Hāfiẓ that had become accustomed to the sight of Thee
Is cherished with union. Its (the heart's) torment, seek not.

Otherwise, before love, the bulbul was as a wretched sparrow, in whose beak sweet speech is none.

If, by love's hindrances, thou pass thyself, thou mayst know thyself to be of the number of those joined with God.

8. In the second line, the word "its" refers to the rose (in couplet 4) which signifies the true Beloved (God).

The second line will then be:—

Without a doubt, thou takest the path to the fold of the sight of the true Beloved; and with Him, gainest union.

9. "Cap aslant." See Ode 463, c. 3; 464, c. 2.

319, (315).

1. (O Murshid I) come back, and of my straitened heart, the soul's sincere friend
 Of this consumed one (with love), the reposer of hidden mysteries——
 Of that wine which in the wine-house (the stage) of love, they sell,
 Me, two or three cups give, and say — ' Ramaẓān, it——
 O Ārif, holy traveller ! when to the *khirka* (of hypocrisy), thou settest fire,
 An effort, make, and of the circle of profligates (outwardly bad, inwardly good)
 of the world, chief——
 That (true) Beloved who said — " For thee, looker and expecter is My heart '
 Say — " In safety, behold I arrive ! expecter——

1 This may be addressed to the true Beloved

2 ساعر (cup) signifies —

Something wherein hidden glories they make revealed

The wine is the delight that, from the holy traveller's heart, issueth, and causeth him to pass happy times

In the Ramaẓān, forbidden is wine, but not the wine of love. Here, Ramaẓān signifies the state of being sober

See Ode 113

3 حرقه (kh rka) signifies —

the ex stence of the holy traveller.

See Ode 124.

آتش (fire) signifies —

The tumult of love and of witnessing, which is the cause of the revealing of existence

ردای (profligates) signifies —

perfect Ārifs and lovers joined with God.

The explanations are —

(a) When thou kindest love's fire, strive and display all spirit, and enter the circle of perfect Ārifs and lovers united with God

(b) When from the abyss of outward worship thou leapedest; and from its bond escapedest strive and enter the circle of those joined with God

For, in the state of holy travelling to be centered in manifestations is mean-spiritedness and to be a pillar in revelations, low naturedness

The first line means —

When hypocrisy and outward worship thou abandonest

نگران signifies —

a seer and expecter

5 In envy of that ruby lip, life giving (of the true Beloved), my heart became
 blood,
 With that very seal and mark, the casket of love (the beloved's mouth) — be !
 So that on His (the true Beloved's) heart through grief, a particle of dust may
 not sit,
 O torrent of tears ! following my letter, flowing — be !

Hafiz, who maketh his desire the cup world displaying (the perfect murshid), —
 (To him) say — " In sight of Āsāf of Jamshīd, (his exalted) place — be "

320, (31b).

1. In the (spring) season of the tulip (the murshid), the cup take; and void of hypocrisy—
 With the perfume of the red rose (of 'Irāk), a moment concordant with the breeze (the murshid)—

I say not to thee:—"All the year practise wine-worshipping;"
 (Nay); three (spring) months, wine drink; and nine months, austere and Ābid
 (in the world's occupations)—

If the Pir, the holy traveller, charge thee with the wine of love
 Drink; and expecter of God's mercy,—

1. رُز (rose) signifies:—
 the red rose of 'Irāk that from Muhammad's sweat, fell into this world.
 Muhammad is called—

Mustafā the chosen one	|	Mujtabā, the chosen one.
Ahmad, „ praised.	|	Shafī' „ intercessor.

- In the time of the murshid, the cup of love take; this counsel, with soul and heart, accept; happy of time, be; from the heart's page, hypocrisy efface; in hope of revelations of mysteries, and of the smelling of the perfume of the rose (spiritual mysteries) associate with the wind be; in thy heart, naught scratch; the requisites of the murshid's society, choose; firm of foot on his order be; with the word of this or of that, thy heart scratch not—that to thee the doors of manifestations may be opened.
2. I say not—prostrate in austerity and effort; and thy head, laid in submission in the murshid's service, ever be.
 For, on account of man's nature, that is difficult and impossible; and our trouble intolerable, which is the cause of ruin.
 Then, for a while (three months yearly), in the murshid's service enter upon austerity and effort; for the rest of life, enter upon ease (in the world's occupations), and the ladder of glories, ascend.
 See Ode 4, c. 4.
 In the shari'at and the tarikat, renowned murshids and perfect holy travellers place, at the beginning of the mystic state, their seekers in restraint in the closet for the three months,—rajab, sha'bān, and ramazān. See p 96.
 [A Persian friend of mine says that the three months are—
 Muharram, Zi-l-ka'dat-ul-harām; and Zi-l Hijat-ul-harām]
 So that from them, neither the jama' (prayer) nor the jamā'at (ordinary prayer) may fall (into desuetude).
 This is a pillar of the customs of Islām: by abandoning it, the holy traveller hath reproach.
 The preservation of degrees is the condition of this Path; whoever abandoneth it not is a slave of the court.
 In this period of three months, they, in austerity and effort, all are. By the murshid's direction they engage in zikr va fikr (repetition of God's name and contemplation thereof), and from the heart's tablet, the picture "other than God," efface.
 For nine months, they enter upon the work of their own necessary employments.
 To each one in this effort, according to his capacity, they open the doors of manifestations (of God).

If thine be desire that, like Jamshid (the perfect murshid), thou mayst attain to
the mystery of the hidden,

Come; and, the confidant of this cup, world-displaying (the perfect murshid)
be.

Though like the (closed up) rose-bud, the world's work is a (closed up) knot,
Like the spring-breeze, thou, the knot (bud-) opener— be

From noise, seek fidelity; and if, my speech, thou hear not,
In foolishness, seeker of the simurgh and of alchemy— be.

Hāfiz! of devotion of strangers, the disciple be not:
But, of pure profligates, the friend— be.

When the holy traveller reacheth this fortune, cheerful and happy, he becometh; and to him,
from his own necessary employments, injury reacheth not.

For his work is such that, in work, is his hand; and for the Beloved, his heart; and save of
necessity, in the presence of the Beloved, in work he engageth not.

Thus, the seed of happiness, he soweth; by his own spirit, these precept, practiseth; and him-
self into effort, by degrees draweth.

4. The cup, world-displaying, may signify:—
the heart of the holy traveller.

6 To seek fidelity from any one is like seeking for the fabulous simurgh, or for the alchemy
(whereby stones become gold).

To the second line, add:—

And, in seeking the impossible, thyself distressed, keep.

321, (316).

1. The gardener (the holy traveller) if, for a space of five days, (a life-time), the society of the rose (the true Beloved)—— is necessary for him,
Against the tyranny of the thorn of separation, the patience of the (patient) bulbul is necessary for him.

O heart! in the bond of His tress (the world), regarding perturbation, bewail
not,
When, into the bond, the wise bird falleth, fortitude—— is necessary for it.

With tress and face like this of His (the true Beloved), unlawful be glance-play-
ing (of love),
To that one, (if) the jasmine-face, and the hyacinth-curl—— is necessary for him

To the profligate, world-consuming (who hath abandoned the world's attach-
ments) what business with counsel-considering?

The land's work is (such) that deliberation and reflection——
is necessary for it.

5. In *ṭarīqat*, reliance on piety and knowledge is infidelity
If a hundred kinds of skill, the way-farer have, trust in God——
is necessary for him.

1 باغبان (gardener) signifies .—

the holy traveller, who, in this Path, is the gardener of his own existence

حار (thorn) signifies .—

separation (from God) in this world. The period of life in this world is the time of guidance to God.

In the autumn, when no leaf remaineth in the garden (the holy traveller's existence), the bulbul on every bough, whereon he sitteth, experienceth naught save the torment of the thorn, and against its tyranny practiseth patience in the hope of the blossoming of the rose

2 The reckoning of the holy traveller's life is from the discovery of the manifestations of glories. Possibly, God may give patience. If not, from wailing and weeping, naught cometh save that which maketh itself agitated.

3 That one, who, notwithstanding the tress and the face of the Beloved, hath desire for the jasmine and the hyacinth, to him, unlawful be love-playing.

Properly, the second line should be ;—

To every one, to whom the jasmine-face and the hyacinth-curl is necessary.

4 Properly the second line should be —

The land's work is that, for which deliberation and reflection are necessary.

The (disdainful) airs of that intoxicated narcissus, it is necessary to endure,
O distraught heart! since that tress and fore-lock—— is necessary for it

O Sāki! in the cup's circulation, delay how long?
When with lovers, the (cup's) circulation chanceth, succession (continuity)——
is necessary for it.

Who is Ḥāfiẓ since, without the harp's sound, he drinketh not the cup?
The wretched lover! patience like this, why—— is necessary for him?

In the second line "it" refers—

(a) to the land's work, c. 4,

(b) „ „ narcissus, c. 6,

(c) „ „ cup's circulation, c. 7

322. (323).

1. O happy! Shirāz, and its peerless site :
O Lord! it from decline, preserve.

For our Ruknābād, a hundred praises,
Whose limpid water life to *Khizr* gave.

Between Ja'farābād and Musallā, . . .
Ambergis-mixing, cometh its (cool) north wind.

To Shirāz, come; and the bounty of the holy spirit (Jibrīl),
For it, from the man endowed with perfection (Hāfiz), ask.

5. Here (in Shirāz), who mentioneth Egyptian candy?
For the sweet ones (the lovely ones, the beloved ones, the utterers of sweet words, of Shirāz) have not given (imputed to) it shame.

O breeze! of that lovely, wholly intoxicated wanton,
News, what hast thou? Her state is what?

For God's sake, from this dream, awake me not,
For, in its image, a sweet pleasure I have.

- 2 Couplets 2 and 3 form a *kita'band* لوحش الله should be written —

لا ارحم الله

It signifies —

tahsin va khwāhish va tamanā va afrin.

Khizr. See Ode 89.

- 3 The quarter of Ja'farābād has ceased to exist. Its position was to the east, opposite to the fields and to the ruined masjid of Musallā.
Between the two districts, runs the highway Shirāz to Isfahān, traversing, at a mile's distance from Shirāz, the pass of Allāhu Akbar.
Ruknābād. See Ode 8.

- 5 In the eyes of these sweet ones, no sweetness hath value compared with the sweetness of Shirāz.
They are not ashamed of the sweetness of Shirāz.

- 6 لولي (lovely) signifies —

(a) a tribe named Lūlī noted for their dancing and singing.

(b) one void of shame and of modesty; a wanton.

شكرل (beautiful) signifies:—

bold and beautiful.

If that sweet one spill my blood,
O heart! it; like mother's milk, lawful hold

Hāfiz! when of separation, thou art affrighted, why
Offeredest not thou, thanks for the time of union with the beloved?

8 حلال کردی (to hold lawful) signifies —
to pardon

323, (317).

1. From me, tranquillity, power, and sense took,
The idol of stony heart, of silver lobe (of ear).

A picture, a beauty, an amorously playful one, Parī-like,
A subtle one, a moon-like one, a bold one, kabā-wearer (gaily arrayed).

From the torment of the fire of love's phrenzy for her,
Ever, tumult, I express like the (seething) caldron.

Tranquil of heart, like the (close-fitting) garment I should be
U, her into my embrace, like the kabā, I take.

5. At her tyranny, I grieve not. For, without the thorn,
The rose, none obtaineth; without the sting, the honey.

If rotten become my bone (skeleton),
Forgotten becometh not, from my soul, the love for her.

My heart and faith! my heart and faith! have ravished
Her breast and shoulder, her breast and shoulder, her breast and shoulder!

Ḥāfiz! Thy remedy, thy remedy is—
Her sweet lip, her sweet lip, her sweet lip!

2 کب (kaba) signifies —

A long tunic, open in front

5. From Resht, on the Caspian, has been introduced a thornless, monthly, rose called —
Rosa centifolia, gul-i rasht

324, (325).

1. Affrighted, became my heart; and careless, I, the darvish, am,
As to what hath happened, to that (great) bewildered prey (my heart).

For the head of my own faith, I trembled like the willow :
For, in the hand of one of bow eye-brow, Kāfir in religion, is my heart

(From much weeping) the fancy of the spirit of the (mighty) sea, I (a mere drop)
mature, Alas !

In the head of this drop, absurd of thought (Hāfiz), are what (crude fancies) !

Of that eye-lash, bold, rest-slayer,—I boast
On the tip of whose point, the wave of the sweet water (of life) dasheth.

5. From the sleeve of a thousand physicians, trickleth blood,
If, for examination, a hand on my wounded heart, (drowned in blood, head to
foot) they place.

In the street of the wine-house (the murshid's threshold), weeping and head
cast down, I go :
Because, of my (empty, vain) produce, ever cometh shame to me.

Remaineth neither the (prolonged) age of Khizr, nor the (great) dominion of
Sikandar :

Darvish I upon the head of the mean world, strife make not

- 3 قطره محال اندیش (the drop thinking the impossible) signifies :—

- (a) The existence of Hāfiz.
(b) " heart "
(c) " drop of tear "

If در سر be read for در سر we have in the second line :—

Over the head of this drop, absurd of thought (Hāfiz's existence, Hāfiz's heart, the tear-
drop), are what fancies.

- 4 From the point of a thing, man becometh destroyed; but, from the tip of the Beloved's eye-
lash, man becometh living
This is due to the water of life, whose wave dasheth upon the Beloved's eye-lash.

O Friend! slave, thou art ; of friends, complain not :
 For, love's condition, is not the complaint of less or of more.

Hāfiz! to that girdle (of the true Beloved) reacheth not every beggar's hand :
 The treasury greater than Karun's treasure, to hand bring.

8. Whatever cometh from friends is good.

9 To the secondline, add .—

If desirous of the true Beloved's girdle, thou be.

325, (336)

1. Last night, to me, a mystery knower, keen of sense, secretly spake,
Saying — "Concealed from thee, one cannot hold the mystery of the wine-
seller"

He said — "To thyself, action easy take For, from nature's way,
"On men hard-striving, hard the world seizeth"

Then, me, he gave a cup, from whose splendour on the heavens,
To dancing came Zuhta, and the lute-striker (player) kept saying —
"Drink!"

"O son! counsel, hear, grief for the world's sake, suffer not
"To thee, a tale, I utter (lustrous) as a pearl, if thou canst, hear"

- 5 With the bloody (wounded) heart, bring forth (display) the laughing lip like the
cup (laughing with wine's sparkle)

"If, thee, a (cleaving) wound reach, like the (shrieking) seed, into clamour (of
grief), come thou hot.

"So long as, with this screen (of mystery), thou becomest not acquainted —
a hint thou hearest not

"Not the place for Jibrā'il's message, is the ear of the unprivileged

"In love's fold, of talking and of hearing one cannot boast

"For, there, eye and ear, must be all thy limbs

"On the carpet (stage) of subtlety knowers, is the condition, no self selling
(boasting)

"O man of wisdom! either words known (understood and weighed) utter, or
silent be

O Sāki, wine, give For Hāfiz's profligacies, understood
Āsaf the Lord of conjunction, fault forgiving, defect-concealing

9 By Āsaf is meant:—

Hāfiz b. ʿAlīmu-d-Dīn, Nazir to Shāh Shujāʾ. See Ode 3. c 9

326, (324).

1. In the age of the king, fault-forgiving, crime-covering,
Flagon-drinker, became Hāfiz; and cup-drinker, the mufti.

Forth from the cloister-corner, the Sāfi satē (drinking) at the wine-jar's foot,
Since he beheld the muhtasib a wine-pitcher on his shoulder bear.

The state of the shaikh, and of the kāzi and of their jew {secret}-drinking,
I asked, in the morning, of the Pīr, the wine-seller.

He said — "Unfit to be uttered is the matter though thou art a confidant :
"(From slander) thy tongue indraw ; the screen (of high and of low), preserve ;
and wine (of love), drink.

5. Sākil spring arriveth ; and means of wine (-drinking) is none ;
(On getting means), a thought make. For, from grief (of want of means of
wine-drinking), into tumult hath come my heart's blood.

1. The King is Shāh Shujā', (d. 1394) one of the seven princes of the Muzaffar dynasty reigning in Persia in Hāfiz's time.

This king was addicted to wine ; and consequently the penalties regarding its use were relaxed.

قرابه signifies :—

A large, two-handled, glass flagon wherein to refine, wine remaineth forty days

2. Muhtasib signifies :—

The police-officer, the censor of morals, whose duty it was to stop wine-drinking

3. From fear of the muslims, the Jews drank wine secretly. See Ode 467, c 3

Hence the phrase shurbu-l-Yahūd.

Couplets 3 and 4 form a kīta'band.

شاخ (shaikh) signifies :—

a sitter on the prayer-mat

کازی (kāzi) signifies —

the magistrate of the firm shara'.

یاهود (Yahūd, Jew) signifies —

(a) a people that have exceeding greed for wine-drinking

(b) greed for the unlawful and the forbidden,—

i. compensation for openings

ii. the taking of bribes from the oppressor, and advantage over the oppressed.

Both these are iniquitous

The circumstances of the shaikh (on the prayer-mat) and of the kāzi (on the seat of the shara') who do disgraceful deeds I asked of love's murshid when he was in the explanation of truths, and to me inclining

He said — "This matter is unfit to be"

Love and poverty, and youth, and the new spring,—(all this) is
My excuse. It, accept, and, in mercy's trail, the crime conceal.

Like the (burning) candle, tongue extending (in clamour) how long makest thou?
O friend! the moth of thy desire hath arrived. Silence!

O King, in form and in truth! like thee,
No eye hath seen, no ear hath heard.

Remain, until the *khirkā* of hypocrisy, accepteth
Thy youthful fortune from the old, tattered garment-wearing sky

- 10 Hāfiz! from this inconstant sphere, I sought my purpose
It said —“ To the wine-house, go, and the cup of wine, drink ”

Last night, from the hidden, to the ear of my heart, reached a voice,—
“ Hāfiz! less grief suffer thou: (tranquil) sit; wine, drink.”

- 7 The candle's wick is its tongue, which is ever uplifted or extended —
(a) in laughter, or clamour, when burning
(b) in silence when not burning

8. The first line may be —
O king in form and in truth I like whom,

- 9 ذج (zhand) signifies:—
A patched garment pleasing to darvishes.

Kings of the *Abāsseya* dynasty had a custom of putting on the blue *khirkā*, and then sitting on
the throne,
When they reached old age, they gave the *khirkā* to their successor, and putting on the *zhand*
chose retirement.

The explanations are:—

- (a) Remain until thy youthful fortune accepteth the *khirkā* of hypocrisy from (the old, tattered
garment-wearing, (star-besattered), sky
In the blue surface (robe) of the sky, the stars are as holes. Hence, the blue robe of the sky
may be said to be tattered.
(b) Remain until the sky, blue-wearing may make thee its heir, and arrange for thee its
own sway
(c) Remain until happiness and unhappiness of the sky may come under the sway, and that
act in respect to the good and ill of the people of the world may end.

khirkā See Ode 124

327, (326).

1. At morn, from the invisible messenger, to my ear reached the glad tidings :—
 " 'Tis the age of Shāh Shujā' (the soul) ; wine (love's tumult), boldly drink ! "

Gone hath that time when people of vision went aside (feasting all) :
 In the mouth, a thousand forms of speech ; and (from fear of the enemy) silent
 the lip.

To the twang of the harp, those tales (that we have kept concealed) shall we
 utter :

For, from the concealing of them, seetheth the caldron of the heart.

In fear of the muhtasib, the house (secret)-wine having drunk :
 (Now, in Shāh Shujā's time) to the beloved's face, let us drink, and (express)
 the shout — " Drink, drink again ! "

- 5 Last night, from the street of the wine-house, on their back, they carried him,
 The revered Imām, who, on his back, the prayer-mat bore.

• O heart ! on the path of salvation, thee, good guidance, I make :
 In iniquity, glory not, of austerity boast not.

1 Shah Shuja', see Ode 326, c. 1.

To my ear, came a voice, saying :—

" Wine, boldly drink !

" Having reached the stage of the soul, and become a river of purity, thee no injury doeth
 either purity or impurity.

" Then, upon love's intoxication enter ; and naught, regard.

" The subtleties the observance of which (at first) were obligatory, thou hast passed, in
 God's protection, thou art seated.

" Not left to thyself, art thou now, since the steed of resolution, thou hast urged."

See this Ode, c. 2, 3 ; and 332, c. 1

3. Couplets 2 and 3 relate to the existence of non-existence

4. شراب خانگی (house-wine) signifies :—

Wine which, from fear of the muhtasib, they secretly drink in the house.

6. Whatever thou doest, of it boast not

The king's luminous opinion is the place of the light of splendour :
When propinquity to him, thou desirest, in purity of intention strive.

Save the praise of his grandeur, aught make not the exercise of the mind ;
For the confidant of Surūsh (Jibrā'il) is the ear of his heart.

Mysteries of the counsel of the empire, kings know :
Hāfiz ! a beggar, a corner-sitter, thou ! clamour 'not.

محل نور تجلی (the place of light of splendour) signifies :—
جای تجلی نور the place of splendour of light.

328, (327).

- 1: Bitter (strong) wine, whose power is man-overthrowing, I desire :
 Perchance, a moment, from the world and its iniquity and clamour, I may rest
 (O heart!) wine (of love), bring. For safe (without it) from the deceit of the
 sky (the traitor), one cannot go.
 (Deceit-caused) by the sport of Venus, its harper; and of Mars, its blood-
 thirsty one.
 No time of ease, hath time's table cherishing the mean.
 O heart, from its bitter and salted victuals, wash the palate of greed and of
 avarice
 The Bahrām hunting noose (lust's desires) let go; the cup (of love) of Jamshīd,
 uptake
 For, this desert (the world), we have traversed. (Visible) is neither Bahrām
 (sensual desire), nor his wild ass.
 5 To glance at darvishes is not against greatness.
 With all his pomp, Sulaimān,—his (mercy-) glance was with the (feeble) ant.

- 2 Zuhra (Venus) is in the third heaven, from its effects are song and singing.
 Murrkh (Mars) is in the fifth heaven; from its effects are tyranny
 To man, it (the sky) like a child giveth the sweetmeat of ease. Then at its tyranny, man
 weepeth
 Thus ever is its work; on this is its goal. Save by love's superiority, one cannot be safe from
 the sky's deceit. Where love planteth its standard, there no power is the sky's.
 4 To the second line, add :—
 Save the lover (of God) and the true Beloved naught found permanency in this world, who
 was slain, found everlasting permanency.
 Bahram Gor (Varahrān V of Roman History, A.D. 420) was one of the best monarchs who ever
 ruled Persia.
 * In a vale between Shirāz and Isfahan (the vale of horses, from having been from the earliest
 times the hunting ground of the nobles of Persia) Bahrām while pursuing the wild ass (Gor)
 leaped with his horse into a pool, and was never seen again
 In 1810, encamped near the springs of the valley, Sir J. Malcolm lost a trooper of the 16th
 Hussars, a good swimmer, in the spring supposed to be that in which Bahrām was lost.
 Bahrām shooting at a lion that had made a wild ass its prey, the arrow passed through the back
 of the lion and of the ass, and entered the earth
 He was afterwards called Bahrām Gor
 5 Sulaiman accepted a grass blade (some say the roasted leg of a locust) hospitably offered him by
 an ant
 See the Kurān, xxvii.

Come, so that, in pure wine, time's mystery, we may show
On the condition that, to those crooked of disposition and blind of heart, thou
show it not.

From the cup of emerald hue, I drink ruby wine, *
For, the zāhid is a serpent of the age, whom blind with this I will make

From Hāfiz turneth not its head the bow of the eye-brow of the (true)
Beloved
But, at this His arm full of force, (to Hāfiz) laughter cometh

- 7 On beholding the emerald, the serpent becometh blind
8 The bow of the (true) Beloved's eye-brow is intent upon striking its arrow upon Hāfiz. But at the Beloved's arm full of force laughter cometh.
For with all this powerfulness (of arm) intent on striking him the true Beloved's arm is weak
That is to—
With all this powerfulness, the true Beloved shooteth the arrow sluggishly so that with a single arrow, he accomplisheth not the work of many Hāfiz

329, (328).

- 1 Süfî! a beautiful rose pluck; and to the thorn the ^{*}patched religious garment,
 For pleasant tasting wine, this thy dry austerity,—— give
 In the path of the harp's melody, put aside idle talk and fraud give.
 For wine and wine-drinking, the rosary and the darvish-mantle——
 Excessive austerity that the lovely one and the zâhid purchase not,
 In the sword's ring (time), to spring's fragrant breeze,—— give.
 O chief of lovers! my path, ruby wine attacked:
 In the pit of the beloved's chin, my blood—— give.
5. O Lord! in the rose-season, pardon the slave's sin:
 To the cypress of the bank of the stream, this tale—— give.
 O thou that hast travelled to the drinking place of thy desire:
 From this sea (of desire), me dusty, a drop—— give.
 In thanks that the form of idols thy eye beheld not,
 To us, by the pardon and the favour of the Lord, work—— give.
 Sâkil when the khwāja drinketh the wine of the morning cup,
 Tell (him)—“To Hâfiz, night alive keeping, the cup of gold—— give.”

2 طلمات (idle talk) signifies:—

boasting words, that Zâhids, in respect of themselves, utter.

طيلسان (darvish-mantle) signifies:—

(a) head dress, or a mantle worn by darvishes.

(b) fâta a sash, which khâtibân (preachers) and Arabs cast on the shoulder.

Rosary, See Odes 132, 178.

3 “Be not righteous overmuch.”

330, (330).

- The water-bank, and the willow-root and the poetic nature and a friend, —
 A companion, the sweet heart-ravisher, and the Sākī, rose of cheek, — happy.
 Ho! O fortune of destiny! that knoweth not the worth of time,
 To thee, be this pleasure pleasant; for a time, thou hast — happy.
- To whose heart is friendship through the love of a heart-ravisher,
 Say — "On the fire, put rue (to dispel the evil eye); for a business, thou hast
 happy."
- For the bride of nature, with generosity, I bind thought's jewel.
 It may be, from time's picture, on my hand may fall an idol — happy
- 5 Plunder, reckon the night of the Beloved's society, and do justice to happy-
 heartedness,
 For, heart-kindling, is the moon-beam, and stream-bank — happy
- In God's name! in the cup of the Sākī's eye, is wine
 That giveth intoxication with reason; and bringeth about a wine-sickness, —
 happy?
- Hāfiz! in carelessness, went thy life with us, to the wine-house (the stage of
 love and of divine knowledge), come
 So that the intoxicated lovely ones (perfect Ārifis, and the excellent murshids)
 will teach thee, a work, — happy.

5 See Ode 352, c. 4, 5.

Lit. —

Take justice of happy-heartedness; take thy fill of it

7 مې حامه (wine-house) signifies —

(a) a place of the profligates of the world, wherein they become inflamed with wine.

(b) love, whose source is love.

شگل (sway) signifies —

hair twist on twist, the requisites of lovely ones

شگل سرمش (intoxicated lovely ones) signifies —

Murshids

The soul addresseth lust; or the heart, the soul —

* In carelessness, life passed; and to thy perfume-place ascended not the perfume of truth.

* Higher than outward worshipping thou hast ascended; with us, come to love's stage that perfect murshids may teach thee love's business."

331, (332).

1. The collection of beauteousness and of gracefulness is his cheek (resplendent) like the moon.

But, love is not his, nor constancy. O God ! (love and constancy) give him.

My heart-ravisher is the beloved and is a child : in sport, one day,
He will cruelly slay me ; and, in the shara', no sin is his.

Verily, best that from him, I guard well my heart :

For, bad and good, he hath not seen ; and, of them, no knowledge hath (what he wisheth, he doeth).

Active and sweet, fourteen years of age, an idol, I have :

Whose slave with soul is the (resplendent full) moon of fourteen days.

5. From his lip like sugar, cometh a perfume of milk (betokening early childhood) :

Though from the glance of his black eye trickleth blood (betokening the slayer).

O Lord ! in pursuit of that rose, newly sprung, our heart

Went where ? For, in this (place), some time, it, we have not seen.

If my beloved, the heart-possessor, in this way shattereth my heart (army),
Quickly, for his own life-guarding, him, the king will take.

Thankfully, I sacrifice my life if that peerless pearl,—

Its place of rest become the shell (the socket) of the eye of Hāfiz.

2. Against children, the decree of the shara' passeth not.

4. By "slave," is rendered the expression—"ring-in-the-ear" (be-ringed one).

7. قلب signifies :—

(a) the heart.

(b) the heart (centre of an army).

(c) the army.

The king will take him because he is army-shatterer.

382, (331).

- 1 In this city, my fortune, I have tried
From this whirlpool, my chattels 'tis necessary to draw

Since (many a time) I gnaw the hand (of regret) and heave the sigh (from my chest),

To my body, piecemeal torn, like the rose (leaf-shedding), I set fire

Last night from a bulbul that sang, how sweetly it came (to me in a place where),

From the branch of its (rose-) tree, the rose made wide its ear,

Saying —"O heart! joyful be thou. For that beloved, ill of nature,

"Long sitteth refractorily on account of his (ill) fortune

- 5 "The world, cruel (in words) and slow (in covenant-keeping), to pass by thee thou wishest

"Thy own slow covenant and cruel words—— abandon

"If, upon the lofty sky, vicissitudes (Shaitān's temptations) wave-mounting strike their head,

"(Yet) his chattels and fortune, wet (soiled with Shaitān's snare), the Ārif maketh not."

O Hāfiz! if union had been attainable, ever,

Far (severed) from his throne, Jamshīd would not have remained

333, (334).

1. Last night from the corner of the wine-house, an invisible messenger
Spake :—" Sin, they pardon : wine, drink !"

Its own work, doeth dīvine pardon :
The glad tidings of mercy, Surūsh causeth to arrive.

Greater than our sin, is God's grace :
('Tis) a subtlety head closed. What sayest thou ? Silence !

To the wine-house, take this crude wisdom :
So that to tumult, the ruby wine its blood may bring.

5. Although, not by effort union with Him, they give,
O heart ! that much that thou canst,—strive.

(Together are)—my ear and the curl of the true Beloved's tress ;
(Together are)—my face, and the dust of the door of the wine-seller

The Ruler of faith, Shāh Shujā',
He who, slave to his order, made the holy spirit (Jibrā'il).

His desire, give, O angel of the ninth heaven (God's throne) !
Him, from the evil eye, keep.

The profligacy of Ḥāfiz is not a hard perverse sin
In the estimation of mercy of the King, defect-concealing (God).

334, (335).

1. O Lord! that fresh laughing rose whom to me, Thou entrustedest,
To Thee, on account of the envious ones of the sword, I entrust.

(O beloved!) with him, my heart is fellow-traveller. In every place where he
goeth, be

The blessing of people of liberality the guide of his soul and body.

Although, far to a hundred stages, from the stage of fidelity he hath wandered,
From his soul and body, far be the calamity of the moon's revolution.

O morning breeze! if to the head of the dwelling of Salmā thou reachest,
A salutation to her from me, I have hope that thou wilt convey.

5. From that black tress, courteously scatter musk :
(For the tress) is the abode of clear hearts ; together heap it not (or our heart
will be ruined),

Say :—" To thy down and mole, my heart hath the right of fidelity."
In that tress, ambergris of coil, it (my heart), sacred keep.

In the stage where, to his lip, they drink wine, —
Mean that intoxicated (unconscious) one to whom is consciousness of himself.

From the door of the wine-house, not proper is it to gather goods and chattels,
Into the sea, cast the chattels of him who, this water, drinketh.

Not true is the love of him, who (in love) feareth distress .
(Together, be)—our head and his foot ; or our lip and his mouth.

Heart's verse, — the couplet of the *ghazal*, sh' is divine knowledge .
On his heart-alluring soul and grace of verse, Āfarin !

4. Salmā was a lovely Arabian woman.

8. *مهرس* signifies when read :—
art, goods.
" art, reputation.

9. Either my head beneath his foot will go to the wind of destruction ; or, lip will gain the kiss of his
mouth.

335, (321).

1. When His (the true Beloved's) tress, ambergris-diffusing, the breeze (fate and destiny) dishevelled,
Every shattered one, with whom it (the breeze) joined, his life fresh became.

A fellow-breather is where so that (to him) explanation of my grief, I may give
From the time of separation from Him, what (torments) my heart endureth.

The letter of fidelity which the messenger of the morning took to the (true) Beloved,
Of the blood of our eye was the seal of its inscription

* Of the leaves of the rose (the limbs of man), time made a token of Thy face (O true Beloved !)
But (on looking well), through shame of Thee, concealed it (man) in the rose-bud (the closed tomb).

5. Thou asleep, and no limit appeared
Thanks be to God for this Path (of love) that hath no end !

1 زلف (tress) signifies —

(a) the world, by reason of its vicissitudes, oppressions, and varied kinds of affliction.

(b) the hidden divine essence.

(c) the world of evidence, which is this world, the prohibitor to holy travellers of manifestations of the Lord God

in non-existence, is the manifestation of God, which (in non-existence) admitteth not the veil of the hidden; and (in existence) opened, from the hidden, the screen of the divine essence

شکسته (shattered) signifies —

One, grief-stricken; friendless, without fellow-breath, companion, or associate

When I entered the limit of non-existence, to go from non-existence to existence was the inclination of none.

Fate and destiny, having adorned the world, displayed it to existing things, so that from its goodness, every one gained freshness, and hasted to it with perfect inclination

A crowd, to grace and wealth, a crowd, to the stages of worship, some, to excellences and perfections, some, to the manifestations of glories.

On the day of eternity without beginning, to the offspring of Ādam, they gave splendour

The decree passed — "I send you to a place (the world), where these things shall be necessary to you"

See Notes to Ode 1

Perchance, the beauty of the Ka'ba (the true Beloved) desireth excuse (for want of union) of the way-farer (to the Ka'ba);
 For, in its desert, consumed the soul of those alive of heart (lovers of God).

My heart that, from all save Thee kept secret love for Thee,
 Behold, how (from much weeping) before its (weeping) lovers, my eye revealeth
 (my love for Thee).

To this shattered house of sorrow (the lover's body), who bringeth,
 From the pit of the (true Beloved's) chin trace of the Yūsuf of the heart?

That tress-tip (the world of evidence, or this world), I take; and it to the
khwāja's hand, I give,
 That, perchance, my justice from its hands he may take (and, holding me ex-
 cused, may not drive me away).

10. In the morning, by the border of the sword, from the bulbul I heard
 His melody of Ḥāfiẓ, sweet of voice, sweet of song.

6. The second line is the cause of the first.

The beauty of the true Beloved perchance desireth an excuse for His own travellers of the path (of love); for, in that desert worn out is the soul of the heart-wounded ones.

9. "Tress-tip" may signify;—
 the attraction of love.

336, (320).

1. Ruined (undone), I am through grief for my own Beloved of the tavern :
(For) on the wounded heart, His glance dasheth the arrow-point of grief.

If a cross, His tress-tip display,
Many the Musulmān that, for that one of Kāfir-faith, distraught becometh.

Then on the knee, sit not ; and grief, suffer not :
For from thy grief-suffering, neither less nor more becometh thy daily portion

Since that this useless effort hath no profit,
Then O far-seer ! with grief, vex not thy heart.

5. (O King of beauty !) for God's sake make inquiry of the state of those wounded
of heart.

Wonderful on the King's part, it is not if he cherish the darvīsh.

- 2 چلیبا (a cross) signifies :—

(a) زنار the religious cord, zunnār.

(b) the world of natures.

مسلمان (Musulmān) signifies :—

People of Islām, who, in respect of God,

say one.

know „

seek „

We have :—

مسلم muslim (man)

مسلمه muslima (woman).

مسلمان plural of muslim, muslims)

فتنه (calamity) signifies :—

the distraught lover come up out from the first, and the last, world

آب کافر کیش (that one of Kāfir religion) signifies :—

the tress. On account of its covering, they liken, to the Kāfir, the appearance of the Beloved

Before the eye of His seekers, having decorated the world, He maketh it His veil, and spreadeth it, before His face, like the tress.

Many the seekers of God, who have turned from Him, left Him, and, from worshipping Him, desisted. Again, they become His seeker, and to natures, show love

But, His own protection, He maketh the comprehender of their state, and, despicable in their eye, casteth the world

- 3 O thou that art captive in this world of effacement ; and, day and night, art in thought of livelihood, put forth from thyself this foolish thought that is wholly profitless.

With Thee, I have joined ; and, from aught save Thee, have severed the heart
No desire for the stranger or for the relation, hath Thy lover

In grace, bestow a glance For, on the part of me heart-gone,
Without the aid of Thy grace, not a work advanceth

O King of the realm of (darkish) beauty ! in the end, what profit,
If, on the wounded heart (of Thy lover), a little salt (whereby the pain of the
wound is increased), Thy ruby lip should pour ?

To the wind, the harvest of patience of me heart-consumed, gave
Thy intoxicated eye that, from before and from behind, ambush made

- 10 From Thy ruby lip Hāfiz took not a single desire,
That, on his wounded heart, dashed not many a thousand sting-points

From out of that box of sweetness, put a plaister on Hāfiz's heart
For blood hath become the liver from that glance like the (cutting) lancet and
the (burning) sting

3 چه شرد signifies —

(a) what profit occurreth

(b) „ loss „

Meaning (a) is the usual and proper meaning

337, (322).

1. When Thy ruby cup (ruddy lip), I drink, sense remaineth where?
When Thy intoxicated eye, I see, my ear (of listening) hath who?

(O true Beloved!) Thy slave, I am; though free of me, Thou art:
Me to the goglet-seller of the wine-house, sell.

In the hope that, in the wine-house, a goglet (of wine) I may obtain,
I go; and the pitcher of the tavern-haunters, on my shoulder, I bear.

From desire of Thy ruby lip, the water-bearer of the street of wine-drinkers
With eye-water (tears) dasheth (sprinkleth) the wine-seller's threshold.

- 5 To me, speak not saying:—"Silent be; indraw thy breath."
For, to the bird in the sward, one cannot say:—"Silence!"

If Thy trace, I seek, patience is where; and rest, (where)?
If Thy tale, I utter—(to hear it) the patience and sense hath who?

To the souls of those heart withered, matured wine give not:
For a fierce fire is wine; and in tumult (of love, are) the matured ones.

The delights of paradise reach not to that (exceeding) delight,
That (is when) the true Beloved drinketh wine, and thou sayest—"Drink!"

When me, the *khilāt* of the Sultān of love they gave,
They shouted a shout saying.—"Ḥāfiz! (the *khilāt*) put on, silent be!"

1 In the place of the eye, the ear wisheth to sit that it may behold Thy intoxicated eye.
Hence, it hath departed, and where it is, I know not.

2 *ʿan* (on account of that that) signifies —

(a) *ʿan* although

(b) *ʿan* *rafq* *ʿan* by the way of that that.

Though Thou art free of me, art void of solicitude regarding me, and hast no need of me.

9. The *khilāt* is a robe of honour.



The Letter Sād.

338, (339)

1. From the noose of Thy tress-tip, to none is freedom,
The wretched lover, Thou slayest, and retribution, fearest not

So long as, to the desert of effacement, the lover of consumed heart,
Goeth not, in the fold of the heart, the special of the special ones (of the true
Beloved), he becometh not

- Overpowereth (mighty) Rustam, the power of Thy glance,
• Taketh the bet from Wikās (the bow-bender and arrow-caster), the chamber-
lain of Thy bow eye-brow.

In the way of truth, like the (consuming) candle, I placed my life in the midst,
In the way of sincerity, I made dispersion of my own body.

- 5 In desirousness and in love for (the true Beloved), like the moth from longing
desire,
So long as thou consumest not, freedom from love's grief (and danger), thou
obtainest not.

Into the heart of our moth, such a fire Thou castedest,
Though ever, in desire of Thee, a dancer we were

- 2 Until that time when the lover of consumed heart becometh effaced, he entereth not the fold of the
heart, and becometh not the special of the special ones
In effacement is love's perfection
- 3 Sa'd bin abī Wikās belonged to the society of good news-bearers of the companions endowed
with attachment. In bow-bending and arrow-casting, he was chief of the time.
- 5 In some copies —
In love for the true beloved, so long as, like the moth, thou effacest not thyself and consum-
est not,—free from love's grief (and danger), thou becomest not.

Our dusty body, the alchemy of love's grief for Thee
Maketh pure gold, though like (worthless) tin it is.

The value of the precious pearl, what know the people?
O Hâfiz! save to the noble, the precious pearl, give not

339, (338).

- 1 Release from Thy watcher, my heart obtained not
As the story teller, the story-teller loveth not¹

The muhtasib broke the jar (of wine), and the slave, his (the muhtasib's) head
Tooth (the muhtasib's head) for tooth (the jar), and of wounds, the requital
• (wounds)

Like (the life giving) 'Isa, is the cup of wine, that ever
By its nature, maketh the dead alive

O my Minstrel! a path (of melody) stroke that, on the sphere,
A dancer like Zuhra (Venus), Jupiter may be

- 5 From the sea, the jewel (the pearl), how bringeth forth,
The diver, so long as abandoning of life he maketh not?

From love, cash seek,—not from reason
That pure, like pure gold, thou mayst become

From the book of the Friend's face (the Kurān), with heart Hāfiz
Readeth Al Hamd and the Sūratu l Iḥbās

- 1 Whoever is in a business loveth not other sharer (rival) in the business
A lover hateth a rival lover a story teller, a rival story teller

- 7 Of the Kurān chapter—

1 is called Al Hamd (praise) or Fātiha (the opening)
112 " " Tauhīd (the unity) or Iḥbās (constancy)

ض

The Letter Zāḍ.

340, (341)

- 1 The whole world, length and breadth, Thy beauty took
Ashamed of the lovely face of earth's moon (the beloved), the (resplendent) sun
became

Necessary to all creation is the beholding of Thy beauty and beauteousness,
Nay, an enjoined duty to all angels is the viewing of Thy face

The sun from the fourth heaven is the light-borrower from Thy face,
Like the seventh earth left beneath the load of death

Ever remained dead, the soul that a sacrifice for Him became not
Cutting and shearing is worthy of the body that, captive to Him, became not

- 5 If a piece of rose-conservé (a kiss), Thy lip, soul cherishing, give me not,
When, from this sickness (of love for Thee), escapeth my sorrowful body?

On the dust of His foot, thy kiss appeareth where?
O Hāfiz! to representation (to the true Beloved), the wind conveyeth thy tale
of desire

341, (340).

1. Come : for, the perfume of my soul, I perceive from—— that cheek,
 For, the trace of my own heart, I gained from—— that cheek

The spirituality (and goodness) of the Ḥūr which they explain,
 The explanation, thou mayst ask of the beauty and grace from—— that cheek.

In the clay (of astonishment) left, the stature of the dainty cypress by that
 stature (of my true Beloved):
 Ashamed (is) left, the rose of the rose-garden by—— that cheek.

In shame (is) left, the (delicate) body of the jessamine at these (pure and tender)
 limbs (of the true Beloved):
 In blood (of envy) seated, the heart of the ruddy Arghavānat—— that cheek.

5. The perfume of musk, the musk-pod of Chin took from that tress :
 Perfume of the (true) Beloved, rose-water found from—— that cheek.

Immersed in the sweat (of envy) became the (resplendent) sun at the sun of Thy
 face
 Slender and wan, remained the (effulgent) moon of the sky at—— that cheek.

Trickled the water of life from that heart-alluring verse of Ḥāfīz :
 Even as the sweat of souls went trickling from—— that cheek.

٦

The Letter Tā.

342, (342).

1. Since, around the (true) Beloved's cheek, time wrote the line (of down),
Truly, by His face, fell the moon of the sky into error.

From desire of His lip, which, more pleasant than the water of life, is,—
Went flowing from my eye a fountain of water, like the (mighty) Euphrates

On that cheek of silver hue, behold the dark mole, *
Verily, this dot of musk, left on the moon's face, (is) that (mole).

(O true Beloved!) hair loosed; and sweat (through passion's heat) expressed,
since Thou hast come to the sword :

(Yellow) like saffron (through shame of Thy resplendent face) became the face
of the (red) rose; and musk (through shame of Thy dark, musky tress), and
rose-water (through shame of Thy perfumed sweat)—fell asunder and as
naught became.

- 5 In desire of Thee, sometimes I give, like the (contemptible) dust, my soul and
heart.
Sometimes, like the (amorous) duck, with water (of tears), I quench the fire of
love.

If me, as a slave of his, the King accept,
Ever as a welcome, I, the slave, the bond for his service, give.

O Hāfiz! ashamed of thy (lustrous) verse hath become the (gleaming) water of
life

In desire of His love, in this way, (thrilling) verse hath uttered none

1. On seeing the beauty of His face, the moon fell into error, and thought —

"Perchance this also is a moon!"

This *٦* (b) is called *ukht-uzza*, which signifies the sister of *zā* (ب)

- 5 *٦* (duck) signifies. —

a water-bird whose ardour in love is great.

Like the (amorous) duck that quenches its own fire of love by swimming in the stream, I weep
so much that, in the water of tears, I swim.



The Letter Zā.

343, (343).

1. From the evil eye, for thy good face God, (be) — Ḥāfiz!
 For unto us, all goodness, it (thy face) hath done — O Ḥāfiz!
- Come. For of peace, of friendship, and of fidelity, 'tis the time :
 For, with thee, mine no quarrel is, nor dispute— O Ḥāfiz!
- Though, thy heart's blood, my ruby (lip) hath drunk,—take (to thy heart's desire)
 From my lip, in lieu of it (thy heart's blood), the kiss, (as) the blood-price,— O Ḥāfiz!
- Thou, whence? Hope of union with Him, whence?
 To this skirt, reacheth not the hand of every beggar— O Ḥāfiz!
5. From union with that (illusory) beloved, gained my heart what delight?
 Mine is the gift, life-giving,— O grief-stricken Ḥāfiz!
- To the tress, or to the mole, of idols, (beloved ones), again attach not thy heart
 If, from this snare and from this calamity, thou escape— O Ḥāfiz!
- Zahid! the darvish garment of juggling, thou hast put on · go!
 The dregs of pain, thou hast drunk; come— O Ḥāfiz!
- At the time of morn, with heart and soul, bewail like profligates,
 That moment, one single prayer for my work, make— O Ḥāfiz!
- Come! sing the ghazal beautiful, delightful, full of burning (passion).
 For joy-giving is thy verse, and life-increasing— O Ḥāfiz!

1. In the first line Ḥāfiz means guardian.



The Letter 'AĪn.

344, (344)

- 1 By the pomp of glory and of dignity of Shah Shujā' I swear,
That, for the sake of wealth and of rank, strife is mine with none

On lovers, cast a glance in thanks for this favour,
That of thee, the obeyed king, an obedient slave I am

Thirsty for the bounty of the draught of the cup, we are But,
Boldness, we display not (of ourselves we take not the cup), thee (through our
vexing) pain of head, we give not.

My house (secret) wine, enough, the magian wine, bring not
O companion! arrived hath the companion of the cup to repentance (of wine) ·
farewell!

- 5 For God's sake, with wine, cleansing and cleansing of the khurka make ye
For, from this way (of khurka-wearing), the perfume of good, I perceive not.

To the harp's twang, behold how dancing goeth,—
That one, who for the hearing of samā', permission gave not

O God! separate make not the brow and the face of Hāfīz
From the dust of the court of grandeur of Snāh Shujā'.

1 The second line of couplets 1, 2, and 4 are similar to the second line of couplets 1, 4, and 5, of Ode 345

5 Khurka. See Ode 124

6. Samā " 46, c. 6.

7 Shāh Shujā " 326, c. 1

345, (345).

1. By the pomp of the world-kindling fortune of Shāh Shujā',
I swear that, for the sake of wealth and of rank, strife was mine with none.

Bring wine. For, when the (resplendent) sun enkindleth his torch,
Even to the (lowly) hut of the darvish, reacheth the bounty of its (the wine's
splendour-) rays.

Of (all of) the world, a flagon (of wine) is enough for me, and a lovely com-
panion ;

For, without these, the cause of perturbation and pain of head, all is.

Adviser ! go ; for a cup (of wine), change this condoling,
For I am the obeying slave ; the obeyed king, not.

5. Me, from the masjid to the tavern, love sendeth :
O friend ! arrived hath the companion of the cup · to repentance (of wine)
farewell !

No skill, purchaseth time. Save this, mine is naught :
With these goods (of skill), dull of market, for traffic, go I — where ?

With Ḥāfiz's austerity and his idle talk, vexed I am :
The stringed instrument, play, with song and samā', the love-song sing.

1. The second line of couplets 1, 4, and 5 are similar to the second line of couplets 1, 2, and 4 of Ode 344.

5 See Ode 179, c 6

7 طلمات (idle talk) signifies —

(a) The confused circumstances, and words, baseless and perturbed, that, for the sake of the briskness of their own market, Sūfis utter.

(b) The idle boast and vaunt of Sūfis in respect of their manifestations, revelations, and miracles.

the word is —

in Arabic tammāt

in Persian tāmāt,

Samā See Ode 46, c. 6.

346, (346).

1 In the dawn, when, from the private chamber of the palace of wonders,
On all sides, the candle of the east (the sun) casteth splendour-rays,
(When) from the pocket of the horizon, the juggler (or the dancer) draweth
forth the mirror,
(And), in a thousand ways, displayeth the world's face,

In the recesses of the joy-house of the Jamshīd of the sky,
The organ, to the melody of samā', Zuhra tuneth

Into twang, cometh the harp, saying — "The denier (of love) is where?"

Into juggling (laughing) cometh the cup, saying — "The forbiddar (of wine)
is where?"

2 The way of revolution (of the sphere), behold, pleasure's goblet, take, (with
God's lot, be content):
For, in every state, the best of ways is this.

All snare and deceit, is the tress of the mistress of the world.
As to the end of this thread, no strife (of opinion) do Ārifis seek.

The king's (long) life, seek, if the world's profit thou seek
For, it is an existence, gift-giver and a generous one, favour-conferring.

The place of evidence of the grace of eternity without beginning, the lumi-
nosity of hope's eye:
The summation of science and action, (and) the world's soul, (are) Shāh Shujā'.

O Hāfiz! with the usage of the slave, dweller at his door, be
For he (Shāh Shujā') is an obedient king, and Shahinshāh of those who are
obeyed (all other kings).

3 Samā'. See Ode 46, c. 6.

5. Time's action, behold; with ease of heart sit not, for it passeth not with one colour, the cup of
pleasure, take; with God's apportionment be content in what issueth from thy hand, no
deficiency make; to-day's work, cast not to to-morrow. This, indeed, consider the best of
ways.

8. Shāh Shujā'. See Ode 326, c. 1

O neck-extender (in grandeur)! head-exalting make me, one night, by union
with Thee

That, by the sight of Thee, luminous may become my hall—— like the candle?

- 10 Like the morning, without a sight of Thee, is left (only) a breath of life
O heart ravisher! Thy face, display, so that, on Thee, my life I may scatter (in
love's consuming)—— like the candle.

Wonderful! in his head, Hāfiz caught love's fire for Thee

With the water (tear) of the eye, how may I quench the heart's fire——
like the candle



The Letter GhaĪn

348, (348)

- 1 In the morning for the perfume of the rose, I kept going into the rose garden,
So that, like the bulbul heart-bereft, remedy for my brain, I might make
At the face of a rose, red of hue, I gazed,
That, in the night of darkness, shone with a luminosity like the lamp
Of her beauty and youth, so proud,
That, from the heart of the bulbul of a thousand notes, repose she kept
In envy, the beautiful narcissus let loose water (night-dew) from her eye
In passion, the tulip planted a hundred streaks (stains) in her soul and heart
5 In reproof, the lily extended her tongue like a sword
Like the man of two women, the anemone opened her mouth
Sometimes, like the wine worshipper, — in the hand, a goblet
Sometimes, like the Sāki of the intoxicated, taken in the hand, a glass
The joy of youthful pleasure, plunder like the rose reckon
For, O Hāfiz! to the envoy is naught save what is brought (the message)

5 لعل signifies —

(a) لعل two women connected with one man

لعل

لعل any woman connected with a man who has more than one wife

7 Thee, I have counselled — "Enjoy thyself"
Delivered is my message, ended my business



The Letter Fā.

349, (349)

1. If fortune give aid, to my hand I will bring His skirt
 • If (the skirt) I draw—O great the joy! If, me, He slay—O great the honour!

How more derived this heart full of hope the advantage of mercy
 Though to every quarter, the talk of the day kept taking my tale

Awhile, the love of idols, stone of heart, I cherish;
 No recollection of the father make these unfavoured sons

Mine became no opening from the curve of Thy eye-brow
 Alas! in this crooked fancy, became the destruction of dear life.

- 3 نَدَن سَكْدَل و پسران ناهلِف (idols, stone of heart, and wicked sons not heirs) signifies —
 (a) illusory beloved ones, whose way, is void of solicitude and void of dependence
 (b) lust and desire, that, in man's body, obtain nurture

According to (a)—

Hāfiz called them sons (پسران) since the manifestation of the loveliness of lovely ones, and of the briskness of their market of beauty is through the number of their lovers

Thus, the crowd of lovers is the Lord of their loveliness

Some love for illusory lovely ones, I will cherish, and in their net place myself After that cutting off hope of these degenerate ones, I will incline my heart to the true Beloved, and, in my heart, sow for Him the seed of love

See Ode 349, c 1

According to (b)—

To itself, in the state of knowledge and of divine favour, the soul saith —

“Lust and desire (who by God's decree, had entered man) have become a garden

Now that divine victory hath become the associate of my state, and, into my heart, the fear of consequences hath gone how long shall I cherish them, and put aside the fear of the end

For these degenerate sons and these unworthy followers recollect neither their own father nor their guide, and, from their iniquitous conduct, depart not

They know not that, from their iniquities, calamity is in my nature, and that their conduct is the calamity of soul and of body

ناهلِف signifies —

- (a) an unfavoured son
 (b) a wicked son, disinherited for disobedience

- 5 Leader of me, miserable, when becometh the Friend's eye-brow?
From this bow, none hath struck the arrow of desire on the target.

In the fancy of being a zāhid, corner-sitting (I became), and strange (it is)
thāt,
From every side, me, with the (sound of the) harp and the drum, the young
magian proclaimeth.

Void of knowledge are the zāhids; the charm, utter; and speak not:
Intoxicated is the muhtasib; the cup, drink, and fear not.

Behold the city-Sūfi, how a doubtful morsel, he eateth!
Long be his crupper,—this animal of good fodder!

10. Ḥāfiz! if, in the path of love's household, thou plant thy foot
The guide of thy path shall be the blessing of the watchman of Najaf (ʿAlī).
-

8. A morsel of doubtful legality.

The couplet means:—

May the zealot, who eateth food of doubtful legality, become more and more like a beast.

- 10 At Najaf Ashraf in Kūfa, ʿAlī (first of the twelve Imāms) is buried. He died in 661 A.D.
In this, as in Ode 311, Ḥāfiz sheweth his sympathy with the Shiʿas (the followers of ʿAlī)

ق

The letter Kāf.

350, (352).

- 1 The abode of peace, unalloyed wine, and the kind companion,
If ever attainable these be to thee, O excellent the grace of God!

The world and the world's work, all naught in naught is
The verifying of this matter, a thousand times, I have made

To a place of safety, go, opportunity reckon the plunder of time
For, in the ambuscades of life, are the highwaymen of the Path

Regret and sorrow that, up to this time, I knew not
That the alchemy of happiness is—the Friend, the Friend!

- 5 (O Sākir!) come For penitence for the ruby lip (of the true Beloved), and for
the laughter (the sparkling) of the cup,
Is an imagination, verification whereof reason maketh not

That (darkish) beauty that is in the chin pit of thine
To its (profound) depth, reach not many a thought profound

One of heart (and an Ārif) to guide (me) to good (the true Beloved), is where?
For, to the Friend, in no way have we taken the path

Although to one contemptible like me, the (slender) hair of thy (small) waist
reacheth not
From the thought of this subtle matter, happy is my heart

A thousand lives, the ransom for the Sākir's glance that moment,
When with (ruddy) wine like (red) cornelian, the ruby-lip, he moisteneth

- 10 If, with the colour of red cornelian, my tear be,—what wonder?
For like (red) cornelian, is the seal of the seal-ring of my eye.

With laughter, he (the Sāki) spake, saying —“ Hāfiz ! the servant of thy nature,
I am ”

Behold to what degree, me a fool, he (the Sāki) maketh.

10. “ مهر حاتم (the seal of the seal ring) signifies :—

- the red eye of the Beloved, the fancy whereof in the lover's eye becometh like the seal of the seal-ring.

They call the eye a seal-ring (حاتم) ; because, within it, is concealed a head

The eye-lashes resemble the ring ; and the eye resembleth the seal stone

As the seal-ring hath honour, so hath the seal-stone of the eye

As, in the seal-ring, they depict great names, so, in the lover's eye, they image the beloved

35), (350).

1. The reed's tongue hath no desire for the explanation——
 If not, to thee, I give the explanation of the tale—— of separation.
 of separation.

(O true Beloved!) comrades of the troop of Thy fancy; and fellow-riders with
 patience, are we (lovers of Thee),
 The associate of labour, and of distress; and the companion——
 of separation.

Alas! life's span, in hope of union,
 Hath reached to an end; and to an end, hath not come the time ——
 of separation.

That head that, in glory, I rubbed on the head of the sphere,
 (I swear) by the true ones that I (compelled by Fate and Destiny) placed it on
 the threshold—— of separation.

5. In desire of union, how may I unfold the wing,
 For its feathers, the bird of my heart hath shed on the nest—— of separation

Union with Thee; how may I claim? By my soul (I swear) that hath become,——
 My heart, the secretary of fate; and my body, the pledge—— of separation.

Roast-flesh became my heart from the burning of desire, and far (in separa-
 tion) from the (true) Beloved,
 Ever, the blood of the liver, I drink from the tray——
 of separation.

Now, what remedy, when, into the great whirlpool of grief's ocean,
 The bark of my patience hath fallen on account of the sail—— of separation.

- Not much it wanted that the bark of my life should be overwhelmed,
 With love's wave from the limitless ocean——
 of separation.

When, captive to love's circle, the sky beheld my head,
 The neck of my patience, it bound with the cord——
 of separation.

O Lord ! into the world, who brought disjunction and separation :
 Dark be the day of disjunction, and the house—— of separation.

Ḥāfiz ! if, with the foot of desire, this Path (of love) to the end thou hadst
 gone,
 To the hand of disjunction, none would have given the rein—— of separation.

352, (351).

1. Like me shattered, be none afflicted with
 For my life, all, hath passed in the calamity—— separation :
 of separation.
- The stranger, and, the lover, and the heart-bereft fakir, and he whose head
 revolveth,—
 (All) have endured the trouble of time; and the pains—— of separation.
- If into my hand he fall, I will slay separation
 With water (tears) of my eye, I will give the blood-price—— of separation.
- I go where? I do what? The state of my heart, I utter to whom?
 Who taketh justice for me? Who giveth the requital—— of separation?
5. From the pain of separation and of absence, not a moment of freedom is mine,
 (O Beloved!) for God's sake, take justice and give the requital—— of separation.
- By separation from thee, afflicted I make separation :
 Even so, I will cause blood to drop from the eyes—— of separation.
- I, whence? separation, whence? grief, whence?
 Perchance, me, my mother brought forth for the sake—— of separation.
- Hence, night and day, with love's stain, like Hāfiz,
 To the bulbul of the morning, I utter the lament—— of separation.

3. ب (blood-price) signifies :—
 what in exchange for blood they take from the slayer

4. 5 "Take my justice" signifies —
 "give me justice"

See Ode 330, c 5

Give the requital to separation (for his wrong done to me)



The Letter Kāf.

353, (354).

1. O (beloved) ! salt rights with thy lip, hath my wounded heart
The (salt) right, preserve ; for I depart, and thee to God entrust.
(O true Beloved !) that pure jewel Thou art that, in the holy world,
The mention of Thee for good is the outcome of the angel's praise.
(O beloved !) if as to my sincerity do ybt be thine, trial make
Like the touch-stone, none recogniseth the proof of pure gold.
(O true Beloved !) Thou spakest saying.—" Intoxicated, I become ; and will
give thee two kisses :"
Beyond limit, passed the covenant ; but neither two (kisses), nor one (kiss),
have we seen
5. Thy (small) laughing pistachio (mouth), open, sugar-scattering (speech), make
In doubt of Thy (having a) mouth, cast not the people.
The sphere, I will dash together (and destroy) , unless to my desire it come
Not that one am I, to endure contempt from the sky's sphere.

2 پاکره گوهر (the pure jewel) signifies —

the jewel (pearl) that cometh forth alone (not with others) from the (oyster) shell

3 In all truth, I am thy lover.

4 بوس (kiss) signifies —
a special delight.

To the Eternal, Hāfiz saith —

" At the time of sending us to this world Thou saidst,— ' I will meet the lover twice , once in
the house of this world, and lastly in the house of the last (next) world '

" Beyond limit, hath passed the covenant , life's time hath ended

" Neither twice nor once, have we beheld Thee ; and in excess, desire hath ended "

5. From its exceeding smallness, thy mouth is not evident ; and, from thy talking, the idea cometh
to men that thou hast no mouth.

6 The second line—

" Not that one am I, that from the sky's sphere, I will endure contempt.

Since, access to Hāfiz thou allowest him not,
 O watcher (Shaiṣān) ¹ from him, one or two paces farther (go; and his society,
 abandon)

7 "Him" refers to the true Beloved (God)

O Iblis! since thou allowest not the true Beloved (God) to pass to Hāfiz, and, ever, by philosophy and by trick, bringest a barrier in His path,—thou thyself hast not found the path to God; and further from Him, hast hastened.

354, (353).

- 1 (O murshid!) if wine thou drink, pour a draught on the dust (the sons of dusty Adam)

The sin, wherein an advantage to the stranger reacheth,— what fear

Now, on the sky's summit, dash love's door-curtain
For, thee to the dark pit (of the grave), death itself suddenly taketh

With whatever thou hast, go, drink, and regret, suffer not.
For (on thy head), the sword of destruction time pitilessly striketh.

O graceful cypress, my cherisher! by the dust of Thy foot,
(I conjure Thee) on the day of events (the day of death), take not off Thy foot
from the head of my dust

- 5 What dweller of hell, what dweller of paradise, what man, what angel,—
In the religion of all, infidelity to the path (tarikāt) is baseness.

The path of the house of six sides (this world), the geometrician of the sky
(reason)

Established so that, beneath the snare of the pit (this world), is no path (of
flight from it)

- 1 O murshid! when man festations of the true Beloved chance to thee thou shouldest give a taste thereof to thy disciples and the seekers of God. Thou shouldest instruct them that they may acquire this degree, and may, with delight and desire become the traveller of the path—although, in the travelling of the path, it is far from union with, and is verily separat on from, God for the Ārif to be engaged in instruction, and to the crowd of Ārifs is the source of loss and of disaster

In this sense, Hāfiz saith —

"The sinner wherefrom profit reached another, —what fear? For this deed is the following of Muhammad"

Although in the instruction of disciples, there is languor in the manifestations (of the true Beloved)

Yet, since instruction is the guidance of others and is the law of Muhammad, there is no fear
Nay, it is the cause of dignity

- 6 مهندسی ملکى (the geometrician of the sky) signifies —

Reason who displays the sky's revolution, and measureth it

دور شش جهت (the cloister of six sides) signifies —

The world the field of the first, and the last, world It hath six sides —

The front.	the superior (zenith)	the south.
" back	" inferior (nadir)	" north.

The path of reason, the deceit of the daughter of the vine wonderfully
attacketh

Till the judgment-day, ruined be not the vine-trellis!

Hāfiz! by the path of the wine-house, happily thou wentest,
The prayer of one of heart, the consoler of thy pure heart be!

دام معاك (the snare of the p t) signifies.—

The world whose worshippers have the lofty head.

O Seeker! Be not deceived by reason's talk; desist not from thy search

Reason saith.—

Thou art the captive of six sides; and the pure Lord is outside of the six sides.

Then thy finding Him is beyond the circle of possibility, and outside the limit of excess

The second line means:—

In the last breath (the agonies of death), appear to me; and cause me to taste the wine of
seeing Thee—which wine is the source of lasting life; and by drinking which, I will break
my fast My life, which is a deposit, I will deposit with the Depositor (God)

355, (356).

1. If design for my destruction, thousands of enemies (Shaitāns, intent upon leading one astray) make,
If thou (O perfect murshid!) be my friend (and aider),—of enemies, I have no fear.

Me, hope of union with Thee keepeth alive:

If not, from separation from Thee a hundred ways, fear of destruction is mine.

Breath (by) breath, if, from the breeze, Thy perfume, I perceive not,
Time (after) time, rent like the rose my collar I make.

On account of Thy image, go to sleep my two eyes—never!
In separation from Thee, patient was my heart,—God forbid!

- 5 If a wound, Thou strike, ('tis) better than the plaister of another:
If poison Thou give, better than the antidote of another.

My slaughter, by the blow of Thy sword is everlasting life:
For, verily happy is my soul in this that it is a sacrifice for Thee.

The rein, turn not. For if me, Thou strike with the sword,—
My head, the shield I make; from the saddle-strap (to bind me as game), Thy
hand I keep not back.

Thee, as Thou art, how may every vision see?
To the extent of his vision, every one understandeth.

- 4 The couplet is a negative interrogation. Never went to sleep my two eyes; God forbid that my heart was ever patient in separation from thee.
5. Otherwise—
If a wound, Thou strike, well. For another (giveth) the plaister:
If poison, Thou give, well. For another (giveth) the antidote

356, (357).

- If, to Thy street, the power of arriving be mine,
By the fortune of union with Thee, to foundation arriveth my work.*

From me, took rest,—those two beauteous hyacinth tresses:
From me, took tranquillity,—those two narcissi (eyes) tricked with kuhl.

Since from the jewel of Thy love, a great polish bath my heart,—
Verily, from the rust of vicissitude, polished it was.

Battered with ill-fortune, life, I obtain
At that moment when, with the sword of grief for Thee, slain I become.

5. O soul and heart (the true Beloved) ! in Thy presence, what sin have committed,
That, accepted, becometh not the devotion of me, heart-bereft?

When, at Thy door, without resource, without gold or force, I
Have, in no way, the path of egress or of ingress.

I go—where? I do—what? I am—how? Remedy, I make—what?
For, from grief of time's violence, sorely vexed I am become.

Worse than my heart, grief for Thee found no place,
When, in my straitened heart, it made its place of alighting.

Hâfiz ! with love's pain, be content ; and be silent .
Love's mysteries, reveal not before people of reason

. 357, (360).

1. (Even as) in the rose-season (the time of manifestations ; of glories of mysteries)
 of repentance of wine (love), I became——
 (So) of un-upright conduct (abandoning wine-drinking), let none be——
 ashamed,
 ashamed.

My counsel (the circulation of the cup) is all the snare of the Path : and, of the
 argument,
 On account of the lovely one, or of the Sāḳī, in no way am I——
 ashamed.

Of the blood, that, last night, went (flowing) from the pavilion of the eye,
 In the sight of the night-prowlers of sleep (that come upon the path of the eye)
 we were——
 ashamed

Than the (resplendent) sun, more beauteous of face, thou art Thanks to God !
 That, in the sun's face, of thee (O murshid) I am not——
 ashamed.

- 5 It may be that, through His compassionate nature, the (true) Beloved asketh
 not my sin ;
 For, of question I am vexed ; and of answer,——
 ashamed.

From thy presence, 'tis a life-time since I turned not away my face
 By the aid of God's grace, of this threshold, I am not——
 ashamed

- 1 When, through the murshid's guidance, I reached to the manifestation of glories, in the time of
 austerity and of chastity (which was fixed by love), of that way, I suffered shame say-
 ing :—

That time, why made I not increase of love ? That time, why spent I in vanities ?
 To such a degree, reached my shame that, of his un-upright conduct, so ashamed as I, none
 becometh.

3. To the second line add :—

"For, we have ruined their path"

From the many bloody waves that, to that pavilion (the eye-lashes) flowed, and, to sleep, gave
 no admittance—the way-farer, who at night alighted, was ashamed.

- 4 To the second line add :—

For, to the sun's beauty, I prefer thy beauty.

5. In the first line, he confesseth to sin, in the second, he revealeth his vexation of question and
 answer, and his shame thereof. Thus, doth the sinner feel.

Beneath the lip, poison-laughter, why expresseth the cup,
 If, of Thy ruby lip, the (ruddy) wine became not—— ashamed?

Lawful it is, if the intoxicated narcissus cast down its head;
 For, of that (Beloved's) eye full of wrath, it became—— ashamed.

Its face in the veil of the shell, it (the pure pearl) concealed on that account,
 That, of the pearls of my (lustrous) verse, the pearl of pure water became——
 ashamed.

10. The veil of the Zulmat (darkness), the (gleaming) water (of life) of Khizr
 established for the reason that it became,
 Of the (pure) nature of Ḥāfiz and of this (his) poetry (lustrous) like water,——
 ashamed.
-

7. Zühr-khanda (poison-laughter) signifies:—
 The laugh of wrath, of anger, of shame.

10. Zulmat. See Ode 35.
Khizr. " " 89.

358, (359).

1. O Thou, whose face (is) like paradise, and ruby lip (like) the limpid water of paradise!
Soul and heart, Thy translucent water hath endowed.

Around Thy lip, Thy fresh-wearing (black) down,
Is like the (collection of black) ants around the limpid water (Thy resplendent face).

O Lord! this fire (of separation) that within my soul is,
Make cool (to give me escape from separation; and to cause me to attain union with Thee) in that way that to Khalīl Thou didst.

O friends! power (of union with Him), I gain not,
For the reason that exceedingly beauteous beauty, He hath.

5. Lame is our foot; and (far distant, is) the stage like Paradise:
Short, is our hand; and on the (lofty inaccessible) date-tree, the date.

In every corner, the arrow of Thy eye
Hath a hundred slain ones, (lovers) fallen like me.

Independent of explanation, is the beauty of this verse:
Argument respecting the sun's splendour, none seeketh

Afarin! on the reed of such a Painter who gave,
To the virgin of meaning, such a beauteous beauty.

1. سبیل (way) signifies:—

waḳf endowment; sabīl kardan, to prepare; waḳf kardan, to dedicate.

3. خلیل (Khalīl) signifies:—

The friend of God, a title of Ibrāhīm's

When, by Nīmruḍ's order, they cast Ibrāhīm into the fire, that fire became, by God's grace and bounty, a rose-garden for him.

In the midst of the fire, Ibrāhīm recited the Ustā (Avastā abastā).

See the Kurān, xxi. 69.

Nīmruḍ (Iz dhubar) See history of Babylonia by A. H. Sayce, pp. 55-62; the Bible, Genesis, x 8-12, Ezekiel, viii 14 B.C. 600; and the five ancient monarchies of the east, by G. Rawlinson.

5. Difficult is union with the true Beloved

This verse (either) a miracle, or lawful magic, is ;

This verse, (either) the invisible messenger, or Jibrā'il, brought.

10. To the King of the world,—permanency and grandeur ;
And everything of this sort that he desireth—be !

9. *سحر حلال* (lawful magic) signifies :—
lustrous verse.

Spiritual magic is of two kinds :—

(a) 'ulvī (high) ; rahmānī (divine).

(b) asfī (low) ; shaitānī (satanic).

Divine magic.

Perfection consists in the knowledge of "the most great name" of God—*al ism-ul-a'zam*, which is imparted only to Heaven's favourites.

By virtue of this name,

(a) Sulaimān and his Vazir, Āsaf, derived their power (Kurān, xxvii. 40).

(b) a man may raise the dead.

Uttered, or written, are efficacious :—

(c) other names of God.

(d) the name of Muhammad.

(e) " names of good jinn.

Written charms are composed of :—

(f) names *c. d. e.*

(g) passages from the Kurān.

(h) mysterious combination of numbers.

(i) peculiar diagrams and figures.

Satanic magic.

This magic depends on the agency of Shaitān and of evil jinn; and is condemned by Muhammad and by all good muslims.

This magic is taught by Hārūt and Mārūt (Ode 14).

السحر (as sihr) enchantment is a branch of satanic magic; but as it has been studied and practised, with good intentions, by the aid of good jinn, there is a science of good enchantment (which may be regarded as a branch of divine, or lawful, magic).

Metamorphoses are effected by spells, or invocations, to the jinn,—with the sprinkling of dust or of water on the object to be transformed.

The effect of enchantment on the enchanted one is :—

(i) to deprive of life.

(ii) to paralyse.

(iii) to affect with irresistible passion.

(iv) to render demoniacal

(v) to transform into a brute, a bird . . .

Talisman (tilism, tilsam, talsam) is a term applied to mystical characters (astrological or otherwise magical) : and to seals, or to images, whereon such characters are inscribed

It preserveth from :—

enchantment,

accident.

evil.

the despoiling of treasure.

On being rubbed, it calleth up the presence of its servant (a jinn).

Divination (al kihāna).

The diviner obtains the services of Shaitān —

(a) by magic art.

(b) " invoked names.

(c) " the burning of perfumes.

In this fashion a verse how to utter, none (other) knoweth,
A pearl (verse) of this sort, none (other) can pierce (utter)

From the grasp of the love for the idol, Hāfiz,
Like the (feeble) ant, at the foot of the (great) elephant, hath fallen

Before the mission of Muhammad, the shayātīn used to ascend to heaven, and to hear words by stealth

All muslims believe that the evil jinn ascend to the lowest heaven, hear the angels, and so assist magicians

The forms are —

* zarb-ul mandāl the inscribing of the enchanter's circle

„ -ur ramī, the moving of sand

'ilm-un-naġun, the science of stars

az ziyā, augury from the motions of birds, or of beasts

In every lunar month, are seven evil days —

the 3rd whereon Kābil (Cain) slew Hābil (Abel)

„ 5th „ God cast Ādam down from Paradise; afflicted the people of Yūnas (Jonah); and whereon Yūsuf (Joseph) was cast into the pit

„ 13th „ God took away wealth from Ayyub (Job), and the kingdom from Sulaimān, and whereon the Jews killed the prophets,

„ 16th „ God exterminated the people of Lūt (Lot), transformed 300 Christians into swine, and Jews into apes, and whereon the Jews sawed asunder Zakariyyā (Zachariah)

„ 21st „ Fir'aun (Pharaoh) was drowned, and his nation afflicted with plagues.

„ 24th „ Nimrud slew 70 women, and cast Al Ĥalīl (Ibrahim) into the fire, and whereon was slaughtered the camel of Sālih.

„ 25th „ God sent the suffocating wind upon the people of Hūd.

See —

Al shikāt-ul-Masābīḥ, ii. 374, 384, 385 388.

Mir āt uz zamān : i

Couplet 9 (first line) occurs in Ode 591, c. 4.

359, (363).

1. To the way-farer (the holy traveller), sufficient guide (to *ṭarīkat* and to *ma'rīfat*) is, love.
In His (the true Beloved's) path (of union and of love), my tears I prepared (to shed).

Into account, when bringeth the wave of our tear,
That one, who, over the blood of the slain, urgeth his bark?

Not my choice is my ill-fame.
Me, road-lost in love, He (God) made who guided.

On thyself, dash not the fire of the face of idols
Or, over the fire, happily pass like *Khalīl* (*Ibrāhīm*).

- 5 On thyself, either establish (the treading of the path of love, and of divine knowledge) so that thou mayst lose thy desire (and become road-lost)
Or, without the guide (the holy *sharā'*, or the *murshid*), in this path, plant not thy foot (for thou wilt not attain thy object).

1. In the second line, the path may be the path—

- (a) of the true Beloved
(b) „ „ *murshid*.
(c) „ love

- 3 The guide signifies—

- (a) God Most High.
(b) the beloved.
(c) „ *murshid*

When the *murshid*—who taught me the ordinances of outward worshipping, and kindled in my path the lamp of guidance—recognised me to be worthy of love, he cast me into love's path, and with love's fire made luminous my heart.

In thy opinion, this is being road lost in error, in mine, the perfection of knowledge.

See *Ode 179 c 6, 359, c 3, 371, c 1, 374, c 5*

- 5 To thy heart, pass not the thought. God forbid that, in this friendlessness, thou shouldst lose thy object

Thou art a man of the Path, such a one thinketh not of the activity or the declivity. In this Path, without a road-guide, thy foot plant not. Prudence and foresight (the goal of the *sharī'at*) to a hair's breadth thou followest, in thy heart—"First the Friend, then the Path"—

- thou placest, and, in speaking and doing, the following of predecessors thou abandonest not. In love's path, thy own existence to heart bring not, with the ear of sense, this subtlety hear that, although thou art a person of His persons, thy object (through the prohibitor), thou lose not.

If this state thou have not and something for thyself fashion, thy foot in love's path plant not. From the highway of *sharī'at*, show not a hair's breadth of transgression, which transgression would be wholly calamitous, and the source of disaster, of iniquity, and of error. See

Ode 298, c 5, 299, c 2, 302, c 10, 303, c 6

Years I was in thought of that couplet that uttered
An elephant driver on the bank of the river Nil —

"Either remember the customs of an elephant driver (a lover of God)"

"Or, to Hindūstan (the holy traveller's heart), go not with the thought of the elephant (love for God)

'Either draw not on the face the dark line of being a lover,

"Or, to the river Nil (of mourning), take down thy garment of piety

"Either friendship with elephant-drivers (lovers of God), make not

"Or, fit for the elephant (love for God), establish the house."

7 Hindustan signifies —

(a) the native-land of the elephant

(b) " holy traveller's heart whence love springeth Then, on his body, it falleth, and on all its parts poureth out its mysteries.

A poet saith —

"A hidden subtle thing it is whence love ariseth"

If thou practise love, the customs and habits of lovers (of God) remember; the path of lovers take, with it, all thy spirit reckon, to it thyself consgn, of danger have no fear
Otherwise, about love-play, wander not, and to thy heart the idea of being a lover, bring not

When the elephant goeth to sleep in sleep he seeth his native land In wakefulness, madness (of desire for his native land) seizeth him so that he dieth

Not a moment, are elephant masters careless of the elephant, they do not allow him to sleep at his desire

If he go to sleep, quickly, they apply a remedy

When access to thyself thou gavest love, and on the plain of existence thy price extendedest—not a moment be careless of love, for it, all spirit summon and in adversities be patient
God forbid—love remembering its native land, should (in thy immature heart) become possessed of discernment.

8 جامه در نیل ردی (to cast the garment in the Nile) signifies —
to have mourning

Either be not a lover; or abandon outward piety One of these two choose.

9. Every work that thou chooseth capacity for that work reveal

To encourage the elephant, they cast on his feet a leather bag filled with pebbles. Thus, is he taught to kill a man by trampling on him

See —

(a) Histoire Militaire des elephants depuis les temps les plus reculés par le Chev. P. Armandé ancien Colonel d'Artillerie 1813

(b) Official notes (three) on Elephants by Captain H. W. Lister Clarke R.E. (dated the 3rd April the 16th April, and the 2nd December 1879) which may be seen —

i at the Asiatic Society of Bengal Calcutta.

ii " " Office of the Consulting Engineer to the Government of India for Railways Calcutta

iii " " Royal United Service Institution London

iv " " Institution of Civil Engineers

10. Without wine and the minstrel, to paradise call me not,
 In the cup of wine (of love and of divine knowledge) is my ease, not in the
 limpid water (of paradise).

O Hâfiz ! if thou have the meaning (of mystery),—it, bring;
 If not, naught is the claim save question and answer.

Elephants are said to have been used in battle for the first time:—

(a) 558 B.C. by Derbices in his war against Cyrus the Great.

(b) 331 " " Darius at the battle of Arbela.

Probably, the latter date is the correct date.

360, (361)

- 1 O (cool) breeze of the north! the breeze of good news, thou art,
That, us, at union's time, reacheth

O messenger of the bird-place! God protect thee
Welcome! welcome! Come! come!

Salma is where? In Zū Salam, is who?
Our neighbours are where? Their state is how?

Void remaineth the space of the banquet hall,
Of the companions, and of the brimful rug!

- 5 After safety (from calamity), invisible became the dwelling (of Salma)
Of its former state, the ruins ask

Now, hath the night of absence cast its shade
Let us see, what (pastime) the night prowlers (the dreams) of fancy— play

- 2 الحصى signifies —
a protected bird place, a cote.

مرحبا signifies:—

حش آمدی well, thou hast come; welcome

from straitedness, thou hast come, and to spaciousness, arrived; after labour, in ease thou hast rested

O messenger of the bird place of friends! O news bringer! thee, may God preserve from calamities

Welcome! purity, thou hast brought Come! come!

Couplets 1, 6, 8, 10 excepted, this Ode is in Arabic.

- 3 در سلم (Zū Salam, mimosa-owning) is the name of a place (district or village) between glorious Makka and luminous Mad na.

سلم (gum arabic tree) signifies:—

(a) a thorny tree which is in the abode of Salmā, and with the bark whereof they tan leather

(b) a kind of vegetation

What state hath Salmā? what doth she? Before her, what state doth Time bring? In that dwelling of Salmā (which is the tree Salam) who is the dweller; and who layeth the couch of sleep?

Our neighbours, where are they? what state have they? what do they?

- 4 رطل (quart) See Ode 315 c 2

- 5 After that time when Salmā's dwelling was inhabited, and into it, calamity and adversity entered not,—the traces of the dwelling became invisible
From its vestiges that are left after its ruin ask ye the state of that dwelling

Love's tale,—no break is it's :
Here, speech's tongue is broken.

At none, looketh our saucy one :
Alas this pride, haughtiness, and disdain !

In thy beauty of perfection, thou acquiredest hope
Far from thee, God keep the eye-wound (of calamity) !

O Ḥāfiz ! love and patience, how long ?
Sweet, is the wail of lovers. Bewail !

9. *عن چشم و عن کمال* (the essence of the eye ; and the essence of perfection) signifies :—

Eye-wound For sake to that which is perfect, the eye-wound cometh not.

In beauty of perfection, I beheld thee : at my desire, I arrived.

God Most High may cause to turn the eye of perfection (the eye-wound, and the source of disaster).

That is—

To whatever attaineth perfection, the eye-wound (disaster) cometh ; and draweth it to decline.
Thee, from the eye-wound, in His own safety, God will keep ; and thus us, to the Nil of (de-

361, (358).

1. O Thou that hast ravished my heart with this Thy form and grace!
(Thine) solicitude, for none; to Thee, inclined (in love) a whole world!

O soul (O Beloved, in separation from Thee)! from my heart, sometimes I heave
the sigh; and, sometimes draw out the arrow:

Before Thee (that hast no solicitude for me), how shall I say what things through
my heart I endure?

To the watchers, how shall I utter the description of Thy ruby lip!
To the ignorant, good is not the coloured (vivid) meaning.

When, every day Thy beauty is greater than (Thy beauty of) the other (preced-
ing) day,

To Thy glorious face, one cannot compare (even) the (effulgent) moon.

- 5 My heart, Thou hast ravished; my soul, I give Thee. Grief, why sendest thou?
Since wholly grieved we are, of the (tax-)collector what need?

Hāfiz when in love's fold, thou plantedest thy foot,

On His (the true Beloved's) skirt, fix thy hand; and of all (attachments to the
world, thy hand) let go.

2. کشم (I draw) signifies:—

I heave; I draw out; I endure.

3. حائل (ignorant) signifies:—

a worldly one, not occupied with spiritual matters.

4. The moon is sometimes waning (in glory) and sometimes waxing (therein)

5. Grief is supposed to be a (tax-) collector See Ode 426, c. 8.

362, (366).

1. By the magic of the doll (pupil) of thy eye, O one of happy qualities !
By the mystery of thy down, O verse of happy omen !

By the (sweet) draught of thy ruby (lip), O water of my life !
By thy colour and perfume, O fresh spring of beauty and of grace !

By the dust of thy path, that is hope's canopy ;
By the dust of thy foot, that is the envy of limpid water :

By thy cypress (stature) of moon-appearance ; by the lofty sun ;
By thy exalted threshold ; by the sky of glory :

5. By thy graceful gait, like the ways of strutting of the partridge :
By thy glances like the ways of the eye of the gazelle :

By thy sweet nature ; and (by thy) breath, the morning's perfumed pastile ;
By the perfume of thy tress ; and (by the) odour of the gently breathing (cool)
north wind :

By that red cornelian that, for us, is the seal of the eye's seal ring ;
By that jewel (the pearl of eloquence) that, for you, is the door of the casket of
speech :

By that page (surface) of thy cheek that became the rose-bed of the eye :
By that enclosed garden (the eye) of vision that became the place of fancy,

(I swear) that, in contentment with Thee, if (him) Thou will regard, Ḥāfīẓ
Will not remain (even) with life. What room (to say that) goods and property
(will not remain).

4. The cypress. See Odes 103, 142.

- 7 مهر حاتم چشم (the seal of the eye's seal-ring). See Ode 350, c. 9.

- 9 The first line may be :—

(a) "(I swear), O Ḥāfīẓ, if thou look at thy pleasure,
"Thou wilt not remain with life"

This is an instance of *sun'at-i-iltifāt* (change of person).

(b) "(I swear) that if Ḥāfīẓ, not satisfied with thee, regard (another),
"He will not remain with life"

In this case—

در رمایی is read for رمایی
کند " " کند

363, (362)

- 1 The world possessor defender of the faith, perfect sovereign
 Yahya bin Muza'ffar king just doer
 O thou! thy court the shelter of Islām, hath opened
 On the face of the world, the window of the soul and the door and the heart
 Necessary and proper to the soul and to wisdom is reverence to thee
 To existence and dwelling (the universe) thy reward is abounding and comprehending
 On the day of eternity without beginning from thy reed¹ a drop of blackness (ink)
 That became the solver of questions, fell on the face of the moon
- 5 When (on thy face, or on the moon's) the sun beheld that dark mole to his heart he said —
 'Would to heaven that I had been the fortunate slave (the dark mole)
 O king! on account of thy banquet the sky is in dancing and in sama
 From the skirt of this zamzama, thy hand let not go
 Drink wine, and give the world (be joyous) For, of the tress of thy noose
 Captive to chains became the neck of thy ill wisher
 (Now) altogether, in the way of justice is the sky's revolution
 Be happy that the tyrant taketh not the path to the stage (of his object)
 Hāfiz! when in the (power of the) king of the world is the partition of subsistence,
 For thy live hood make no useless thought

- 1 Yahya was the 5th of the Muza'ffar dynasty (1353—1430.) See Ode 505 c 11 506 c 8
 2 The first line may be —
 O thou whose court, the shelter of Islām hath opened
 4 On the day of eternity without beginning from thy reed fell on the moon's face a drop to which
 Fate and Destiny gave the nobility that it became the date of all the important affairs of the
 world and the loosener of many theological questions such as—
 (a) the time of probation of the divorced woman
 (b) " " woman (widow) of a dead man
 (c) the pilgrimage to Makkah.
 (d) legal alms
 5 The word Hindū (the black man of Hindūstan) signifies —
 a black slave
 " dark mole
 6 samā See Ode 43
 zamzama. 299 c. 7

364, (367).

1. The breeze of love's perfume, I perceived; and, expectant of the flashing of the lightning of union, became:

O (cool) breeze of the north! come: for, for the perfume of thy body, I die!

O song-uttering driver of the camels of the Beloved! stand, and alight.
For, in desire of the Beloved's beauty, no patience is mine.

O heart! the complaint of the night of separation, let go:
In thanks that the day of union hath up-cast the screen (of the night of separation).

When the Beloved is in desire of peace; and excuse asketh,
In every state, one can pass by (and pardon) the violence of the watcher.

5. (O Friend!) come. For the seven-fold-rose (-tear)-shedding screen of the eye,
On the writing of the workshop of (Thy tender) fancy, I have drawn.

1. برق وصال (the lightning of union) signifies:—
the manifestations of glories; and the beholding face to face.

بسم شمال (the breeze of the north) signifies:—

(a) the perfect murshid.

(b) the cool breeze that, from the land of the Beloved, cometh.

The explanations are:—

(a) the sweet fragrance of the true Beloved, I perceived; and by the lightnings of union, overpowered became,

O north breeze! O perfect murshid! come; for, in desire for thee, I die. Thy seeker and searcher, I am—'tis the time of aid.

(b) the sweet fragrance of the true Beloved, I perceived; and stared became.

By the lightnings of union, and by the splendours of the rising of the sun void of declination, the marks of union took dwelling in my heart; and, there, the manifestations of glories made their abode.

O north breeze!

The first lines of couplets 1, 2 are in Arabic.

2. حادي (Guide) signifies —

the song-utterer, who, by the singing of Arab songs, urgeth the camels.

O driver of the camels of the Beloved, and urger of the litters wherein are my beloved! stand, and alight:

For

5. The eye hath seven screens, called —

(a) طبقه مللي the natural screen growing out of the skull, which protecteth the eye from injury

(b) طبقه مشني the membrane-screen

(c) طبقه شبكي the latticed screen. It is like a net.

In my straitened heart, is naught save the fancy of Thy (small) mouth
Like me, in pursuit of vain fancy, be none !

Vexation with a piece of counsel from the Beloved (who is as my soul), I show not ,
For vexation with his own soul, (even) with effort, none sheweth

Trodden by the foot of grief, perturbed, is my heart .
Even as acquainted with its state is none

Slain by love for Thee, became the stranger, Hāfiz, but,
By our dust, pass , for lawful to Thee is our blood

(d) طلقه عنكبوتي the spidered screen. It is very thin and delicate, springeth hard from moisture, like the spider's thread

(e) طلقه عنبی the grape-screen This hath two skins (folds) black in colour, in the centre a hole like the hole at the extremity of the grape, wherefrom momentarily light falleth on the eye

(f) طلقه قری the horned screen Its advantage is that it covereth the hardened moisture so that it may do its work, and keepeth off outward dangers It is so named because like the tusk of the boar, it is a horn outwardly black, inwardly resplendently white like the sun. Whatever is placed beneath it, appeareth through it

(g) طلقه ملحم the meat (flesh), or the rose-shedding screen It springeth from the back of the brain, and, joined to the other parts of the eye, to them giveth fleshness and coherence, whereby the eye openeth its feathers and wings

It is called rose shedding, because from it, the eye's light cometh into manifestation, and because it is fit for tear shedding if, in partnership for tear-shedding, all the layers are

The explanations are —

(a) O friend I come; for the rose-shedding screen (which is one of the seven screens of the eye), I have drawn on the writing of the workshop of fancy, and, ever, (until thee I have seen), into imagination thy fancy I take

(b) Come! for on the face of the workshop of (thy tender) fancy, I have drawn the rose-shedding screen, so that, from the eye or from its tears, injury befall thee not

365, (364).

- 1 In praise of those good qualities (of the Beloved ; or of the murshid), every subtlety that I uttered,
Every one who heard, said :—"The sayer of this, what an excellent speaker is he!"

I spake saying :—"The powerless soul, Thou pitiest when?"

He said :—"At that time when, between (the lover and the Beloved) life is not the intervener."

At first (on the day of Alast), easy appeared the acquisition of love and of profligacy :

In the end, in (attempting) the acquisition of these excellences, the soul consumed.

On the head of the gibbet, this subtlety, sweetly singeth *Hallāj Mansūr*.—
"Questions (of love) like these, of the Shāfi'i (order), ask ye not."

- 5 I have given my heart to a Friend, bold, decorated, arrayed,
Agreeable of nature, laudable of disposition.

Like Thy intoxicated (obliquely-looking) eye, I was at the time of corner-taking (retiring to solitude) .

Now, like Thy (inclined) eye-brow, I became an incliner to the intoxicated.

2. At that time when, passing out from thy own soul, with the true Beloved thou mixest, aught save Him, forgettest, and for Him not existent becomest.

- 4 *Hallāj* See Odes 66, 123, 138, 139

Ask ye not questions .—

(a) of love,—

"I am God, holy and great is my state" which are words of *shakriya* (partnership) and of *wujūdiyya* (existence)

(b) of dragging to the gibbet.

Because he who is a man of the outward (a hypocrite) hath no knowledge of inward questions, and if he hath knowledge, no permission is his to reveal them.

The Shāfi'i (order) is mentioned —

(a) because, by the order of the mufti of the Shāfi'i order, they dragged to the gibbet *Mansur Hallāj*.

(b) not because, Shāfi'i is not lord of the inward (and of the outward).

Imam Shāfi'i was born at Ghaza (in Palestine), 767, and died in Egypt 820 A D

The second line is in Arabic



The Letter Mim.

366, (442)

1. If, from my hand, there arise (the chance) that with my heart-possessor I may sit,
From the cup of fortune (of His face) I drink wine, and, from the garden of union
(with Him), pluck the rose (of profit)

Not my foundation (of life),¹ will the bitter (strong) wine (real love) şûfi-consuming take.

O Sâkî (perfect murshîd) ! on my lip, thy lip, place, and my sweet life, take

(In this vain desire) perchance, distraught I shall become. For, from love of thee, night to day,

To the moon, (like one distraught) I utter speech, in sleep, the Parî, I see

To the intoxicated, thy (sweet) lip gave sugar, and to the wine-drinkers, thy (intoxicated) eye, wine

Through exceeding disappointment, neither am I with that (the sugar) nor am I with this (the wine) (Such a one) am I !

- 5 (On) the night of departure, I go from the couch to the palace of the hûru l-'în
(the hûr with large black eyes),
II, at the time of life-surrendering, thou be the candle at my pillow

Since every particle of dust that the wind brought was a bounty from Thy grace,
Thy slave's state remember, for an old servant am I

5 See the Kuran, l. 20.

S ng حورى plur حورائى (Persian)

" " " حور (Arab c)

" حوراء " حورى "

See Ode 25 c. 2; 416 c. 4; 472 c. 8

Not pleasing appeared the writing of every one, who a versified picture, expressed :

A rare partridge (lustrous vetse), I take ; for swift is my royal falcon (the poet's high genius).

If belief thou have not, go ; ask the painter of Chīn (Māni) ;

For, the usage (of word-painting even), the (illustrious painter) Māni desireth from the nib of my reed.

Sabāhu-l-khair ! shouted the bulbul. O Sākī ! where art thou ? arise !

For, in my head, tumult maketh the twanging clamour of the harp of last night.

10. Not every one's work is fidelity and truth-speaking,

The slave, I am, of the Āsaf of the age,—Jalālu-l-Ḥakk va-d-Dīn.

From me, not from Ḥāfiz, hear the mysteries of love and of intoxication ;

For, with the cup and the goblet, every night, the companion of the moon and of the Pleiades, am I.

7. Otherwise—

Not pleasing appeared his writing—every one who expressed a versified picture.

9. صبح الخير (good morning) signifies :—

(a) the salutation that the companions utter, at the rising of the sun, to the Sākī when, from him, they seek the morning cup.

(b) the wailing of love.

حرش چنگ دوشین (the twanging clamour of the harp of last night) signifies—

The covenant of alast ; for, by the faithful duty to that covenant, all are bound.

From the distraught lover (of God), love's wailing struck up ; struck in, from within me, the covenant of alast

O murshid of the time ! where art thou ? Arise, and into my cup, pour the rosy wine.

For, before my vision the talk of counsel, the slumber of carelessness, and wine-drinking arose and the covenant (which, on the day of mi-ak I had made with God) adorned the tumult.

This couplet occurs in Ode 372, c. 6.

10. The true name is—

Jalālu-d-Dīn.

Because he was faithful and truthful, the Poet adds—

Jalālu-l-Ḥakk.

11. This couplet occurs in Ode 372, c. 8.

367, (376)

- 1 Permit us to pass by the highway of the tavern,
For, for a draught, in need of this (tavern) door, we are all
- On the first day (of eternity without beginning) when, of profligacy and of love,
we boasted,
Its condition was that, (no path) save the Path of this way (of love), we tread
- The place (this world) where the masnad of Sulaiman goeth to the wind (of
destruction),
Pleasant, it is not if we suffer grief Best, that we drink wine
- Let us see, it may be that, in his girdle, one's hand one can fix,
Seated in the heart's blood, like the red ruby, are we
- 5 Admonisher¹ (to us) make not the counsel of the distraught For we,
With (possessing) the (glorious) dust of the Friend's street, look not at Paradise
- Since (by samā), the Sūfis are in the mystic state of the dance,
We also by the sorcery (of love-play), a hand uplift (in rapture).
- From thy draught (sprinkling), earth gained the rank of the (mighty) ruby
Before Thee less than the dust are we helpless (lovers, because to us Thou
inclinest not)
- Before that dear life passeth,
Permit us to pass before Thy face
- Hāfiz! when there is no path to the turret of the palace of union
Our head, with the dust of the threshold of this door, let us take

- 5 In my opinion to have the dust of the Beloved's street is better than to go to paradise
Then counselling is profitless; for, of love's path, never will I repent
- 6 Samā'. See Ode 45
- 7 The 'mighty ruby' See Ode 179 c. 2
9. Since our desire issueth not it signifies that we should not turn from our purpose
¹ Who sought found

368.

1. Hath not the time arrived—for friends to pity ;
For covenant-breakers, to repent ?

To them, hath no news arrived of him who was left behind,
With the fire of grief in his chest ?

Had the tribe known what passed
On the wounded one, him they would have drawn near to ; and pitied.

Arrived hath the season of Nau-rūz ; green have become the sand-hills :
What of the young minstrels that they sing not ?

5. What of me, the heart concealed, the tears revealed,
How wonderful it is—the dumb speaking !

These are the months in which, by the wind's blowing, objects (the blossoming of
flowers) are gained :
Unlawful to us, is spring's pleasure.

1. This Ode (all in Arabic), Hāfiz wrote at the beginning of the mystic state before he had arrived at the stage of decoration.

The brothers (c. 7) and the friends (c. 9) signify :—

Holy travellers and Ārifis, at whose stage Hāfiz had arrived ; and in search of whom, he was
like one distraught From every traveller, aid he sought.

To defective ones and covenant-breakers, is not the time arrived that they should be penitent
of covenant-breaking ?

2. To them hath no news arrived of that one who broke the covenant ; and broke the pledge, notwithstanding that, in his chest, the fire of grief and of penitence flameth up
To them, from the Kurān and the Hadīs, hath not the tale of covenant-breakers come ?

3. Of what hath passed from them on this wounded one, void of oppression,—would that my tribe
knew !

After knowing the extent of their tyranny, this wounded one pardoneth them, and forgiveth what
is fit to be forgiven.

4. The spring-season hath come ; green, the highland hath become ; and distilled and pure, is the
wine, full and abundant, are the grapes, and friends of fellow-cup sing ;

5. My tear revealed my mysteries ; and though my limbs had held the mysteries concealed, my
tear became the informer.

O wonderful deed ! if silence uttereth speech ; and seeketh the mystery of his master (the body).

6. For these are months, by the effects whereof, the heart demandeth joy, independence, and power-
fulness,—the result whereof is pleasure.

To us, poor, centreless, resourceless, the pleasure of spring is unlawful. Our heart is at the foot
of the snare.

Sons of our uncle! to us with a draught extend your generosity
For generosity and greatness are means whereby known is the generous one

O thou that hast acquired sway over all kings!
Pity God recompense thee Fortune are deeds of charity

For every one of the friends (of Hāfiz) are a store (of victuals) and the hope
(of wealth)
But for wretched Hāfiz are indigence and exigence

- 7 O uncle born (cousin) practise liberality and pity us notwithstanding that greatness hath causes whereby excellence may be seen and riches marked out
O brethren Lords of excellence! exercise liberality towards fakirs and enter upon pity For excellence is the mark of liberality not the collecting of droms and droms

- 8 Thou that in the way of attacking hast become powerful over all the Sultāns of the human race! Pity that God may give thee recompense. In respect of friends goodness is opportune

Others say—

Thou that in the way of domination hast become lofty of all Sultāns!

- 9 Every one of the friends hath treasure which at the time of distress is of use and the power of giving alms (kharāt va sadkāt) which in the next world increase joy
To wretched Hāfiz poverty (fakr) is the cause of perturbation

That is—

It is the poverty of perturbation not the poverty of choice

The poverty of choice hath delights and is the cause of thank-offering the poverty of perturbation is altogether a mulct, and the cause of contempt

369, (374)

1. In the morning, with the desire of repentance (to my heart), I said —“ I seek
the counsel of God,”

Spring, repentance-shatterer, arriveth what remedy may—— I make?

True speech, I utter —I cannot see (that this state is very difficult),
For the companions drink wine, and looking on—— I make

By the cup's circulation, remedy ye my brain
If, from the midst of the banquet of joy, retirement—— I make.

If, one night, to my tongue, passeth the tale of Thee,
From want of purity, it (the tongue) with wine, rinsing,—— I make.

- 5 On the throne of the rose, I place a (beauteous) idol like a Sultan
With the hyacinth, and the lily, the glory of collar and of bracelet—— I make

Through the Friend's face, blossomed my purpose like the rose
To the hard stone, consignment of the enemy's head (that separation recur
not)—— I make


The tavern-beggar am I, but (at) the time of intoxication, behold —
Against the (lofty) sky, loftiness, and against the (ordering) star, order,—— I make?

Not mine is the way and usage of morsel abstaining For,
The reprobation of the profligate, the wine-drinker, why do—— I make?

To the memory of the King's assembly, like the rose bud with laughing lip,
The cup, I take and, through desire, my raiment, rent—— I make

- 10 If, from the ruby lip of the Beloved, a kiss I take,
Young again, I become, and life, twice—— I make

4 On account of its want of purity, with wine, it (the tongue) I rinse.

5.  (the throne of the rose) signifies :—

(a) the place where they make the marriage of brides and adorn them with garlands of roses

(b) the heart of the holy traveler, the place of blossoming of roses

Not the kâzî, nor the mudarrîs, nor the muhtasib, nor the fakîh are we
 Mine, what profit that forbidding of the wine-drinker—— I should make

Through wine drinking distressed became Hâfîz,
 With the sound of the harp and with wine, his mystery (of distress) evident——
 I make

-
- 11 Kaz the judge
 Mudarrîs school master
 Muhtasib " city censor (of morals)
 Fakîh theologian.

370, (379).

1. (O murshid I) come ; so that the rose (of ease and of pleasure) we may scatter,
and, into the cup (of existence ; or of the heart), the wine (of love and of
divine knowledge)—— cast.
(By our inward strength) the roof of the sky we rend ; and (to the height of
another heaven) a new way,—— cast.
- If an army, that sheddeth the blood of lovers, grief raise—
Content together are I and the Sâki ; and up its foundation, we—— cast.
- Into the cup of ruddy wine, rose-water, I pour :
Into the censer of the wind, 'îr-revolving, sugar, I—— cast
- Minstrel ! since in thy hand is a sweet instrument, a sweet song sing :
So that, hand-waving, we may sing the love-song, and dancing, our head down
may—— cast.
5. O breeze ! to that lofty quarter of the Beloved, the dust of our existence cast ;
It may be that on the spectacle-place of that king of lovely ones ('ârif), our
glance, we may—— cast.
- Of reason, one boasteth ; another idle talk weaveth :
Come, before the just Ruler (God) these disputes, let us—— cast.
- If the paradise of Âdn, thou desire, come with us to the tavern (of love and of
profligacy),
So that, from the foot of the wine-jar (the murshid of love), thee, at once into
the pool of Kauşar, we may—— cast.

1. This may be addressed —
(a) to the beloved
(b) „ holy traveller.
3. Into bitter, strong wine (of real love) rose water is poured to reduce its strength
4. سماع حوش signifies —
Samâ' (سماع) joined with the condition of samâ'-i-sâmi' (سمع سامع) the hearing of the hearer.
Samâ'. See Ode 45.
5. حوانات (lovely ones) See Ode 209, c. 5.
7. "The paradise of Âdn" signifies —
(a) paradise
(b) the manifestations of God Most High.
See Ode 407, c. 4

O (true) Beloved ! with Thy face illumine our assembly,
 That before Thee, the love song I may chaunt, and at Thy feet, my head, may
 ————— cast

In Shīrāz, the understanding of verse, and the speaking well, they practise
 not
 Hāfiz ! come, that, into another land, ourselves we may ————— cast

371, (370)

1. Times I have said; and again I say,—

That, heart bereft, not of myself, have I gone this Path (of love)

Behind the (pure) mirror (of the holy traveller's heart) me, they have kept like the parrot.

What the Teacher of eternity without beginning said —“Say”; I say.

Whether I be the thorn, or whether the rose, there is a sward-adorners (God),
By whose hand, as (it) cherished me, I grew.

O friends! me, heart-bereft, astonished, censure not

A great jewel I have, and the master of vision (the jeweller- God), I seek

- 5 Although to (the wearer of) the patched (darvish) garment, (the drinking of) wine,
rose of hue, is a sin,—

Me, censure not; for with it (from off the darvish garment), the colour of hypocrisy, I wash

1. See Ode 179, c. 6.

2. Before a mirror, they place a parrot, and behind the mirror, the teacher.

The parrot, seeing his own reflection in the mirror, maketh “chachchaha,” and thinking that the parrot behind the mirror maketh speech, entereth on speech.

Whatever he heareth, cometh from his tongue

From behind the mirror, the teacher saith —

“Allah! God, the Merciful, the Merciful!”

or whatever he wisheth to teach Thus, quickly, by this sorcery, doth the parrot learn and become a speaker and an orator.

Here the parrot is *behind* the mirror The explanations are —

- (a) That the م (معتم) is not maf'ul bih (nominative) but maf'ulun lahu (the accusative)
Behind the mirror they have kept for me one parrot like.

- (b) That in place of پس one should read پیش (contracted from پیشی for verse—sake).
Before the mirror, they have kept me parrot-like

- (c) That in place of پس one should read بر

On the bosom of the mirror, they have kept me parrot-like

This couplet Hāfiz (who was a murshid) wrote in praise of himself

In the opinion of disciples the murshid's praise of his own soul is laudable, for such praise is the source of firmness, of good faith, and the repeller of doubt

Whatever I say, I say from the Teacher (God) His nature, I seek

Of myself naught I say Whatever the master of eternity without beginning saith, and to my heart revealeth, that I say

“Neither doth he (Muhammad) speak of his own will. It is no other than a revelation, what unto him hath been revealed” The Kuran, li 3, 4-

Not like the poets, mysterious utterers, do I speak Whatever they say, they say through lust and Shatan, and, distraught from the producing of their own imagination, strive to reveal their vain imaginings

The second line, see Ode 407, c. 3

- 3 See Ode 408, c. 4

From another place (cause), is the laughing and the weeping of lovers (of God):
In the night (through union with the Beloved), I sing; in the morning-time (through separation), I moan.

To me, Hāfiz spake saying:—"The dust of the tavern-door smell not :"
Say.—"Censure not; for the (fragrant) musk of Khutan, I smell."

372, (378).

- 1 A thousand breaches in my faith, with Thy dark eye-lashes, Thou hast made :
Come, so that, out (of my heart) on account of Thy sick (languishing) eye, a
thousand pains, (of mine) I may pluck

Ho, O fellow-sitter, of my heart (the true Beloved¹) from Whose memory,
friends (who, in this world of non-existence are Thy companions; and slum-
ber in Thy unity) have passed :

- Not a day be mine, the moment when, void of recollection of Thee, I sit.

- 1 مژگان (eye-lashes) signifies :—

- (a) the darkness of sins that, in matter, have become established.
(b) illusory love.

چشم بیمار (the sick eye) signifies :—

- (a) the seeing God and His manifestations.

For varied are the circumstances of holy travellers, whose goal is God. When he attain-
eth perfection, to him, this quality appeareth evident.

- (b) real love. Love, whether real or illusory, dependeth on God, to whom every one in-
clineth

The explanations are :—

(According to a) —

- (i) O Lord ! for those sins that from me have issued, hath arrived Thy order for my destruction.
Come² for, in respect of those sins, is a breach in my faith through the beholding of
Thee

From my path, I up-pluck the thorn of sorrow ; from it, withdraw my inclination, and
from the foot out pluck the thorn.

- (ii) O my slave ! through sins in moments, thou hast made in thy faith, thousands of breaches,
and to Me hast not shown obedience
Come, repent, upon the true path, go straight ; say—

“ I am penitent for those (evil) deeds ”

So that, on account of thy sick eye (deficient vision, that became a thousand sins) I may
pardon thee !

Since, by lust's invitation, thou committest sins, imperfect (not far-seeing) vision thou hast.
Those sins that thou hast intentionally committed, I will, after thy repenting and weeping,
pardon, and, their rust from thy heart's mirror, wipe.

- (iii) (According to b) —

O true Beloved ! with Thy dark eyelashes (illusory love), Thou broughtest thousands of
breaches in my way and faith, and (through illusory love) Thou rentest the garment
of faith that was on my body ;

Come, so that, through true love for Thee, I may choose numberless pains, and, from
the stage of the illusory to the stage of hakikat, take the Path

In the Fawā'id ul-Fawā'id, is the following tale :—

Once upon a time, was a Barhaman, possessed of wealth and goods and of all worldly effects.
Him, with a fault, the king of that time charged, into his own grasp, all his wealth took ; and,
expelled him from the land—though he deserved no punishment.

Old and foundationless, is the world; of this Farhād-slayer,—justice!
Me, vexed with sweet life, its craft and sorcery made.

The world, transitory and permanent, a ransom for the true Beloved and the
Sāki (I make)
For, the world's sovereignty, love's humble companion, I deem.

5. If, in my place, the Friend (God) choose a stranger,—He is judge:
If, in place of the Friend, I choose my life,—it, unlawful be!

Sabāhu-l-khair! shouted the bulbul. O Sāki (murshid)! where art thou?
Arise (bring wine).
For, in my head, tumult maketh the intoxication of the wine of last night (the
day of Alast).

Drowned in sweat like the rose, I became through the torment of the fire of separation:
O breeze, night-seizing (the perfect murshid)! a breeze, from the sweat-seizer
of mine (the true Beloved),—bring.

Setting his face to the desert, he went his way. On the way, a friend met him; and in friendship's
name asked him, saying:—

"What is this state that is the cause of such sorrow?"

The Barhamān replied:—

God be praised that they left with me the zunnār (the mystic cord). Although they took from
me all else, since the zunnār is my safety it will come back.

When faith is safety, and, in my heart, is memory of God,—no fear is mine of my sins,
See the Kuran, ix. 5; xiii 7, iv 30, viii. 29.

دروغ از یاد (went from Thy memory)—

Although the imputation of forgetfulness is improper; yet, in this place, it is allowable.

Only through the perfection of conciliation, hath Hāfiz made God descend to the mansion of forget-
fulness, and brought the speech into utterance.

- 6 This couplet occurs in Ode 366, c. 9, and is there fully explained

- 7 گل (rose) signifies:—

The (red) rose which (see Ode 40, c. 5) was formed of the sweat of Muhammad From him,
who taketh sweat is acceptable.

باد شبگیر (the night-taking breeze) signifies —

(a) The morning breeze whereto they assign the coming of fragrant odours, and the blossoming of flowers.

(b) The murshid

عرق چس (sweat-taker) signifies:—

(a) a mixture of perfumes which, like ambergris, through various compoundings, they prepare Its essential quality is the taking (away) of sweat.

When sweat prevaileth over the limbs, by the use of the عرق چس, it is relieved.

(b) the true Beloved, and real Desired one

373, (375)

- 1 Beyond limit—this that from my hand, went religion and knowledge,
Come, say—what joy from love for Thee, I established?

Although grief for Thee gave to the wind the harvest of my life,
(Falling) in the dust of Thy precious foot, (I displayed fidelity) for the
covenant (that I had made), I broke not

Contemptible like the atom though I am, Love's wealth, behold!
How, in desire of Thy face, joined to love I am

Bring wine, for 'tis a life time, since, through desire of safety, I
Sate, in the corner of safety for the sake of ease

- 5 O counsel utterer! if of (the crowd of) men of sense, thou be,
To the dust, cast not thy speech (of counsel), for (counsel is useless), intoxicated I am

Before the Friend (God), my head forth from shame how may I bring,
When, from my hand, a worthy service issueth not?

Hafiz consumed, and that Beloved, heart cherishing, spake not
Sayidg —' When his heart, I wounded, a plaster I sent

- 2 The second line may be —

By the dust of Thy precious foot (I swear) that the covenant I broke not

374, (371).

- 1 O Sāki (true Beloved) ! come back, for of Thy service, desirous I am.
Of Thy service, and of prayer-uttering for Thy fortune, desirous I am

(O perfect murshid!) from that place, where is the (common) bounty of the
cup of happiness of thy splendour,

From the gulmāt of astonishment, me the path of going out,—— show

Drowned in the sea of sin from a hundred sides, though I be,
Since I became love's friend, of the people of mercy am I

O Fakih! me, for profligacy or for ill fame, censure not
For, from the Court of Fate, pre-ordained was this

- 5 Drink wine For, neither by acquisition nor by choice, is the being a lover
Me, this gift reached from the heritage of creation

I, who, in my life, chose not travelling from my native land,
In the love of seeing Thee, desirous of travelling am

Far from the door of fortune of Thy shelter, apparently am I
But, with soul and heart, of the (crowd of) dwellers of Thy presence am I

In (love's) path, the (mighty) river and the (lofty) mountain, and I shattered
and battered—

O Khizr, auspicious of foot² by thy prayer, aid give me

If thou boast of the musky (dark fragrant) tress of that idol,
O breeze³ of the revenge of my jealousy, bethink thee⁴

- 10 In Thy eye brow (bow) vision's arrow up to the ear of sense
(Is) brought and drawn, for an opportunity (for Thee to shoot an arrow) delay-
ing I am

Before Thy eye, Hāfiz will sacrifice his life
In this fancy, I am, if respite me life will give

2 Zulmat See Ode 35 c 10

4 Fak'h signifies a theologian

5 See Ode 179 c 6, 359 c 3, 371 c 1

375, (373)-

1. Glad tidings! to (the abode of) Zū-Salam, suddenly descended safety (from calamity):
 To God praise, (the praise of) the confessor of the greatest blessing!

That bringer of happy news, who brought the glad tidings of victory, is where?
 So that (in joy), my soul (which is dearer than gold and silver) I may scatter on
 his foot like gold and silver.

Verily, shattered of heart becometh the covenant-breaker:
 In the opinion of the Lords of wisdom, sacred charges are covenants

From the King's turning back, what a rare picture established
 His enemy's resolution in the mansion of non-existence!

2. From hope's cloudlet, he sought a blessing. But,
 To his seeing eye, it gave naught save moisture.

Into the (dark) Nil of grief, he (the covenant-breaker) fell, to him, in reproach
 the sky said —

"Verily, now, repentant, thou hast become; and profit from repentance, thou
 gainest not."

درسلم. * See Ode 360, c. 3

Glad tidings! suddenly safety (from calamity) descended upon the abode of Zū-Salam (which is a
 thornless tree in the Beloved's abode)

To God is praise for the favour of a praise that is, in excess, from the confessor (of praise).

Favours for being guided aright, and the praise of the confessor, are not save in sincerity of faith.
 Then, with sincerity of faith, Hāfiṣ praiseth the descending of safety on the abode; and, for that
 abode, seeketh an increase of favour.

Who bringeth glad tidings, on his foot they scatter some silver.

In the opinion of the Lords of reason, the covenant verily is the Lord of respect and of honour (is
 sacred and honourable)

Who breaketh a covenant becometh heart-shattered.

In truthness of covenant, is surety, the coming out from that covenant, is his charge. Whoever for
 something established a covenant, its surety he became, and, from it, he must come out.

Sākil! come, for it is the season of the rose, and the time of pleasure:
The cup, bring; and suffer no grief, more or less.

From the cup of wine, hear. For this old woman, newly married (the world)
Many a husband, like Kay Kūbād and Jamshīd, slew.

O heart! seek not thou the kingdom of Jamshīd; seek the cup of wine:
For this was the song of the bulbul, garden-singer, of Jamshīd.

10. When, like the (red) flagon, the enemy's (red) blood, thou spilledest,
With friends, in ease and joy, take the cup of Jamshīd.

In the tavern-corner, hath Ḥāfiz his place of ease,
Liké the bird in the garden; and like the lion in the forest.

9. In the time of joy, the cup of wine is better than the kingdom of Jamshīd.
Jamshīd. See Odes 144, 176, 199.

In Arabic, are:—

Couplet 1; and the second lines of couplets 3, 6, and 11.

376, (380).

- 1 O morning cypress! without thee, with the rose and the rose-bud, —
 what may I do?
 The tress of the hyacinth, how may I draw, (with) the cheek of the lily —
 what may I do?
 From the reproach of the ill wisher, alas! I beheld not Thy face
 When not mine is the (gleaming) mirror, with (dull) iron — what may I do?
 O admonisher! go, and at the dreg drinkers, carp not
 This, the work-orderer of Fate doeth — what may I do?
 When, like this, from the hidden ambush, leapeth the lightning of jealousy,
 Do thou order for I of consumed harvest, — what may I do?
 5 When the King of the Tūrans (Afrāsīyāb) approved, and cast me into the pit,
 If the grace of Tahamtan (Rustam) be not hand-seizer (to help) —
 what may I do?
 If with a lamp (on the path of travellers) Tūr's fire (the perfect murshid) make
 not a little assistance,
 (For) the remedy of the dark night of the Wadī-i-Aīman — what may I do?
 With the heart stitching arrow of separation, thou sheddest my blood
 Do thou thyself say to thyself — "O luminous eye! — what may I do?"
 Hāfiz! highest paradise is the house of my heritage
 In this desolate stage (this world), my dwelling, — why do I make?

5 Afrāsīyāb. See History of Persia by Malcolm and by Clements Markham, and the Shah Nama by Firdausi.

6. Wadī-i-Aīman. See Ode 20*

377, (377)

- 1 If, with the sword (of tyranny), He (the true Beloved) slay me, His hand, I seize
not
If, upon me, this arrow He strike, obliged I am.

(To the true Beloved) say — "At that our eyebrow, Thy arrow strike,
"That, before Thy hand and arm, I may die"

If, me from off my feet, the world's grief bring
Save the cup my hand seizer (helper) is who?

O Sun of the morning of hope (the true Beloved) I come forth
For, in the hand of the (dark) night of separation, captive am I

- 5 O Pir of the tavern (the murshid excellent and perfect) ! come to my cry (for
justice)
By a draught, me young make, for old am I

Last night, by thy tress, I ate an oath,
That, my head, from off thy foot, I will not take.

O admonisher ! how long, like children, deceivest thou,
Me, with the apple of the garden, and the stream of milk ? (For, not to these
paltry things, do I incline, such are for common folk)

- 1 I seize not his hand, because his slaying me is the comprehension of the advantages of faith and
of the world. In the end, He is wiser than I whatever He doeth is the essence of good and
of good counsel

Otherwise—

If He slay me with the arrow of separation and disunion, I am obliged, because the glory of
the Beloved is Union, and His arrow is the arrow of mercy

The address may be to the murshid.

- 4 "The sun of the morning of hope" may signify —
(a) the murshid
(b) "light of morn"
(c) "essence of hope."

- 5 ندر حرامت (the Pir of the tavern) signifies —

(a) the murshid, perfect and excellent, who keepeth the disciple in the abandonment of self,
and sheweth the way of poverty and of effacement
(b) the lover, who considereth deeds and qualities of all things effaced in the divine qualities,
but to himself or to another, imputeth no quality

- 7 See Ode 429 c 8

(For fearful contemplation and manifestation, I soar) Every evening and
 morning, that (glorious) bird, am I,
 The sound of whose (mighty) cry (in remembrance 'of God) to the (lofty) Sīdra
 tree reacheth

Hāfiz! this, thy khirka of piety, (hard as iron, void of tenderness) consume
 (with fire) .
 For (even) if a (consuming) fire I became, I should kindle it not

8 Sīdra See Ode 88, "B rd" see 410, c 2, 429 c 2, 439, c 1; 558 c 8

9 Khirkā See Ode 124

378, (383).

- 1 Like the morning (of laughing forehead) Thou art, and the candle of the chamber of the morning I am
Smile, and behold how (for Thee) my soul, I surrender

In my heart, the stain of love for Thy heart alluring tress is so (in dwelling) that,
When (from this vanishing world) I pass, my tomb becometh the (dark) violet bed

On the threshold of hope of Thee I have opened my eye,
That Thou mayest cast one glance, from Thy glance, me Thou Thyself casted est

O crowd of griefs! to thee, how may I utter thanks? God forgive thee!
On the day of friendlessness, at last, from my bosom thou goest not

- 5 I am the slave of the man of vision, who, notwithstanding his black heartedness,
Raineth a thousand drops (tears), when my heart's pain, I recount

On every side, our idol (divine bounty) displayeth splendour, but,
This glance that I keep glancing none seeth.

If the Beloved like the (fragrant) breeze pass to the tomb of Hafiz
From desire (of that Beloved), in the heart of that narrow place (the grave),
the shroud I rend

- 2 Out of respect of the dark tress it is said that the tomb becometh the dark violet bed

4. The word "thee" refereth to the crowd of griefs.

5. The first I ne may be —

I am the slave of the man (the black pupil) of my eye who, notwithstanding his black heartedness —

379, (381)

1 Since on my head fell thy auspicious shadow
 Fortune became my slave and prosperity my servant

Years passed, since by me fortune had passed away
 In the fortune of union with Thee by my door it (fortune) returned

In time (the world) vigilant, none had seen me
 If in sleep thy form had been imagined by me

In grief for thee to an end I take (I pass) my life but
 Believe not that without (memory of) thee to an end, a moment I take (I pass)

5 From that night when, into my straitened heart, thou returnedest
 My beperfumed brain a hundred candles kindled

The remedy for my pain the Physician knoweth not
 Without the Friend I am shattered of heart with the Friend, most happy

Thou saidest — To my street, the chattels of halting (while journeying) bring
 not
 By Thy soul, (I swear) that out from this street I myself pass not

The slave of a king and the purchased slave of an Asaf every one is
 Hafiz! the mean slave of the Sultan of the country (Alı Murtaza) I am

1 This Ode is in praise of Alı See the Rubāyat 617

8 Asaf See Ode 43

380.

1. In the morning, Jauzā (Gemini) placed before me the preservation (the small Kurān).

That is:—The King's slave, I am; and the oath, I ate.

Sāki! come; for, from effective fortune's aid,
The desire that I desired became to me, through God attainable.

A cup, give; for again in joy of the King's face,
Elderly of head, in my head, is desire for a youthful one.

Waylay me not, with the description of the limpid water of Khizr;
From the King's cup, a draught-drinker of Kauṣar's fountain, am I.

5. O King! if to the ninth heaven (God's throne), I cause the throne of excellence to reach,

Of this majesty, the purchased slave, am I; and of this door, the wretched one.

A thousand years, draught-drinker, of Thy banquet, I was.

My disposition, ardent of temperament,—water-drinking, how may it abandon?

If, of the slave of this tale, belief be not thine.

Of perfect speech, a proof I will bring.

If, from thee, I up pluck my heart; and, from thee, up-lift my love,
On whom, may I cast this love, where, may I take that heart?

All in love for the King, was my covenant of Alast.

From life's highway to this covenant, I pass.

- 10 Mansūr bin Muḥamad Ghāzī is my guard
From this auspicious name, victorious over my enemies am I.

1 This Ode is in praise of Āh See Ode 396, c 3

"The king" is Āh, the founder of the Sufis.

Jauza signifies:—
Āh Murtaṣṣ.

3 The second line occurs in Ode 232, c. 1.

4 Khizr See Ode 89, Kausar See the Kurān cviii.

9. Alast. See p. 5

Since in the King's name, the sphere framed the Pleiades,
Verse of pearl, wherefore make I not? Less than who, am I?

When, from the King's hand I tasted the victuals like the (mighty) falcon
For the capture of the (mean) pigeon, care how is mine?

O King lion seizer! less, how becometh if becometh
Attainable by me, in thy shadow, the country of ease?

Wing and feather, I have not and this (is) most rare For there is naught
In my head, save the desire of (flight to) the (lofty) dwelling of the Simurgh

15 In the felicity of praise of thee, my verse subdued a hundred countries of
the heart

Thou mayst say that my speaking tongue is thy (cleaving) sword

If like the morning breeze by a rose-bed, I passed
Mine, was neither love for the cypress, nor desire for the cone tree

Thy perfume I perceived, and to the memory of thy face,
The Sākis of joy gave me one or two cups

Not the slave's custom is intoxication with the juice of one or two grapes
Years endured, the Pir, tavern cherisher, am I

With the revolution of the star and of the sky, many a strife is mine
In this tale, be the King's justice my ruler!

20 Thanks to God that, again, in this height of court
The sound of my long wing feather (of flight), the peacock of the ninth heaven
—nearétid:

For the capture of my heart, the lion's whelp attacked
Learn, if I be, or if not,—the lion's prey I am

Effaced be my name from the work shop of the lovers (of God),
If mine be other employment save love for Thee

O Thou the lovers of whose face (are in number) more than the atoms (in the
sun beam) I
To union with Thee, how may reach I who (in capacity), less than an atom, am?

381, (384).

1. In the pursuit of the desire of visiting my own (native) Land,——
 The dust of the head of my (true) Beloved's street,—— why should I not be?
 When the load of grief of being a stranger and the trouble, I bear not,——
 To my own city, I go; and, my own monarch,—— I shall be.
- Of the confidential ones of the veil of union I shall be.
 Of the slaves of my own Lord,—— I shall be.
- Since life's work, (how it will pass; how long it will show fidelity) is unknown,
 at least that is best
 That, on the day of events (the day of death) before (God) my idol (engaged in
 zikr and fikr; and, from that exterior to God, turned away),—— I shall be.
5. The being a lover and a profligate was ever my way;
 Again, I will strive; and engaged in my own work—— I shall be.
- Of the hand of fortune, heavy with sleep; and of resourceless work,
 If complaint be mine, my own secret-keeper,—— I shall be.
- Hāfiz! perchance, the grace of eternity without beginning may be thy guide,
 If not, to eternity without end, ashamed of self,—— I shall be.

1. At Yazd, Hāfiz, yearning for Shirāz, wrote this Ode.
 Couplets 1 and 2, and 5, 6, and 7 form kithabands.

2. That is—

I go from this vanishing world to the lasting world, where sovereignty with the true Beloved I shall enjoy; and in ease, remain.

6. Against fortune, I will never complain; to myself, I will keep my grief.

7. The change of person (here from the second to the first) is the—
 منصب اللغات, the figure of courtesy.

382, (445).

1. From us, wherefore seeketh thou peace, when, to the intoxicated, an invitation
 ————— we uttered.
 At the revolution of thy intoxicated eye, farewell to safety—— we uttered
- Open me the door of the wine-house (of love; and drink wine that divine mysteries may be revealed to thee); for, from the monastery, naught is revealed:
 If thine be belief (of my word), if not, this was the speech,—— we uttered.
- O Sākī! by thy eye, ruined (intoxicated) I have fallen. But,
 A calamity that cometh from the friend, to it, a thousand welcomes——
 ————— we uttered.
- We said :—"Thy stature is the (lofty) box-tree; much shame it bringeth to fruit."
 (To the box-tree), this similarity why made we; and this calumny why (is it that) —— we uttered?
- 5 If me thou forgive not, thou wilt at last suffer regret,
 In thy heart, keep this matter, where (a complaint) in thy service——
 ————— we uttered?
- Like a (bloody) musk-pod, blood became my liver; and (for me) was fit not less than this,
 Its requital, because, in comparison with His (glorious, beperfumed) tress the word (of the mean musk) of Chin (by) mistake,—— we uttered.
- O Ḥāfiz! fire (through grief of separation) thou hast become; but, with the (true) Beloved, it took no effect
 From infidelity to the covenant of the rose, thou mayst say the tale to the wind
 ————— we uttered.

1 سلامت را دعا گفتی signifies.—

(a) to ask for safety

(b) to bid farewell to safety.

6 In mistake, his tress I called the musk of Chin and the musk-pod of Chin.

383, (385)

- 1 Passed have forty years and more since I expressed this boast —
 "Of the servants of the Pir of the Magians, the least—— am I"

Ever by the felicity of the favour of the Pir, the wine seller,
 Empty of wine, pure and luminous, became not the cup—— of mine

In the majesty of love, and in the fortune of profligates, pure players,
 Ever the chief seat of the wine houses was the abode—— of mine

For dreg drinking bear not an ill opinion of me (Hāfiz),
 For, (with wine) the khirka is stained, but pure of skirt—— am I

- 5 The (mighty) falcon of the King's hand am I O Lord! in what way,
 From my recollection, have they taken the desire of the dwelling—— of mine?

A great bulbul like me, in such a sward, pity 'tis,
 That, with this sweet tongue (verse), silent like the (ten-tongued) lily——am I

A wonderful cherisher of the mean is the water and the air of Persia
 A fellow way-farer, where, that, from this land, my tent, up pluck I may?

The auspicious Turān King, who, towards me, increased his favour,
 The favour of his gifts became the collar of the neck—— of mine

Hāfiz! beneath (the guise of) the khirka, how long drinketh thou the goblet?
 (God willing!) at the Khawaja's banquet, the veil from thy work (of drinking),
 upcast—— will I

4 khirka See Ode 124

5. From the world of order and of holiness and from the order of God I have for a few days come
 into this transitory world How have I forgotten my original (heavenly) abode?

384, (386)

- 1 God forbid that, in the rose-season, wine,—— I should abandon -
Of reason, I boast, this work how—— should I do?

The minstrel is where? So that all the in gathering of austerity and of know-
ledge,

In the work of the harp, of the lyre, and of the voice of the reed,——

I may make

Now, weariness of the (useless) disputation of the (outward) college, hath my
heart taken

Once, awhile, (only) the service of the beloved (the perfect murshid) and of wine
(of love)—— I will do

In time, fidelity was where? The cup of wine, bring,

That the tale of Jam and of Ka'us, and of Kay,——

I may make

- 5 The black book (of sins), I fear not For, in the day of assembling,
By the bounty of His grace, a hundred books of this kind.—— I would close

The foot messenger of morn (the breeze from the east), where? So that
plaints of the night of separation,

To that one, auspicious of fortune, and happy of foot (the murshid),——I may
make

Since in eternity without beginning, they (Fate and Destiny) mixed my dust
with wine,

To the adversary, speak, saying —“Wine, wherefore—— should I abandon?

This borrowed life that, to Hafiz, the Friend (God) entrusted,
His face one day, I shall see, and (to Him) its surrender——

will make

4 Kay's gnifics—Kay Kubād
See Clements Markham's History of Persia.

385, (388)

- 1 The dust of my body is the veil of the (true) Beloved's face,
O happy that moment when from off this face, the veil I cast!
- Not fit for a sweet singer like me, is the cage (of the world) like this
To Rızvan's rose-bed, I go, for the bird of that sward am I
- Manifest, it is not—wherefore, I have come (into this world), where, I had been
Regret and sorrow that, of my own work, careless I am
- In the expanse of the holy world, my circuit how may I make?
When, in the mixed abode (this dusty world), plank-bound (confined) to a
(dusty) body, — I am
- 5 I whose dwelling and abode is the spectacle place of the Hür,
In the street of tavern haunters, why is my native land?
- If, from my heart's blood, the perfume of musk issue,
Have no wonder, for fellow-sufferer with the musk pod of Khutan (the musk
deer), I am
- (Outwardly), regard not the embroidery of my gold thread tunic (resplendent) like
the candle, (saying — "He is happy")
For, within the tunic, hidden consumings are.
- Come, and from before him, the existence of Hāfiz take up
For, with Thy existence, none heedeth from me that I am (living)
-
- 1 The human body is verily the veil of my hakikat Happy, that time when (in death) I quit this
dusty body, and become joined with God, the essence of myself
- 2 Rızvān, the gardener of paradise See Ode 439 c 1
- 4 ترکیب (mixed) signifies —
composed of earth, air, fire, and water
"Plank-bound" See the Saki nāma c. 26.
- 7 The gold thread tunic of a taper may mean —
(a) its wax crossed with streams of guttering wax.
(b) a taper gilded.
(c) the flame.
- 8 This is—
In glory, Hāfiz (by beholding God in his heart) eclipseth all other men

386, (422)

- 1 If the dust of the sole of my idol's foot give aid,
 (With it) on the tablet of vision, a dusty line (whereby my vision may be
 increased), I will draw

If in desire of my life, His order reach me,—
 That very moment, like the candle, in a moment, my life (a sacrifice for Him) I
 surrender.

If the Friend establish not the proof of the base coin of my heart,
 From my eye, in His path, current coin (tears) I reckon.

From me, dusty, shake not (in pride) thy skirt For, after death,
 From this door, it is not possible that my dust (even) the (whirling) wind can
 take

- 5 Overwhelmed in desire of Thy embrace I became, and my hope is
 That, through (the violence of) the wave of my tear, me to reach to the shore, it
 (the wave) may cause

For the consolation of lovers, Thy two tresses,
 A great covenant, gave, and my rest, took

To day, from fidelity to me, turn not away Thy head, and think
 Of that night, when, through grief, my hand in prayer, I uplift

O breeze (murshid) ¹ me, a fragrant waft from that cup (of wine of divine love),
 bring
 For, from the grief of wine sickness (temptations of the world), me conva-
 lesence, that perfume giveth

With the description of Thy tress tip, used to go my (lustrous) verse,
 Hence, even the associate of the musk of Tatar, I am

4. From such a one, it is not proper to shake (in pride) the skirt.

6 The second line may be —

They (Fate and Destiny) confirmed, and they (the two tresses) my rest took.

7 Great effects hath the night of sorrowful ones.

- 10 Hāfiz' since His ruby lip is (as) the dear soul to me
That moment when to the lip (of the true Beloved) I bring my soul a (lasting)
life (mine) will be
-

- 10 The second line may be —
That moment when to the lip (in agon es of death) the soul I bring, a (lasting) life (mine) will
be

387.

1. Now, the good counsel of the time I see in that,
That, to the wine-house, my chattels I betake ; and happy sit.

Save the goglet and the book (the *Ḳurān*), no companion nor friend may be
mine :

So that the traitor-watchers of the world, seldom, I may see. *

The cup of wine, I take ; and, from the hypocrite, far I go :
That is,—of the world's creation, (only) pureness of heart, I choose.

Since, in the stained *khirka*, rectitude I boasted ;
Ashamed of the *Sāḳī*'s face and of the coloured wine, am I.

5. Above the people, my head in freedom, like the (lofty) cypress, I uplift,
If it be possible that, away from the world, my skirt, I may pluck.

- On my heart is the dust of tyranny. O God ! approve not
That dulled should be my love-filled mirror (the heart) ! :

My straitened chest and its load of grief. Alas !

Not the man (porter) for this heavy load, is my grieved heart.

In fancy for the tip of Thy (musky) tress, my heart and soul consumed :
If for Thee credence be necessary, behold my musky (fragrant) breath !

The slave of the *Āsaf* of the age am I ; my heart afflicted, keep not :
For, if I boast of the sphere, revenge it seeketh.

10. If I be the tavern-profligate ; or if the city-guardian,
These, that Thou seest, I am ; and than these, less I am.

4. *Khirka* See Ode 124.

9. *Āsaf* See Ode 43.

10. *خمار* (goods) signifies :—

The tavern-profligate and the city-guardian.

In the text, this word (in the second line) is not translated.

388. (393).

1. Arise! so that to the tavern, the sūfi-khirkā, —
 (So that) to the bāzār of idle tales, the ragged religious garment and idle talk,
 — we may take;
 — we may take.
- The ear, we closed; and, from the nonsense of the admonisher, escaped
 Like those void of information, the reputation of idle tales, how long do —
 — we take?
- Since the morning cup, all the khilvātīs take,
 At the door of the Pir of the tavern, the harp of the morning, — we take.
- To the path towards the kalandar-profligates, journeying brought (us);
 The ragged, religious, garment of wool, and the prayer-mat of idle tales, —
 — we take.
5. If, in our path, the thorn of reproach, the Zāhid plant,
 Into the prison of retribution, him from the rose-garden, — we take.
- Of our stained, woollen, garment, shame be ours,
 If, with this excellence and skill, the reputation of miracles, — we take!
- If the value of time, the heart establish not, and a work do not,
 Great the shame that, from this produce of times, — we take.
- From this vaulted roof, calamity raineth. Arise!
 That, from all calamities, shelter in the wine-house, — we may take.
- In desire's desert (this ravishing world), to be lost at last — how long?
 (From the murshid) the path (of escape), we ask, perchance, the foot (of ap-
 proach) to great deeds — we may take.

. Khirkā See Ode 124

. Kalandar. " " 58

The murshid, we ask so that, from that fleeting state (حالت), we may go to the lasting
 state (حالت)

و (effacement) signifies —

a state that, in the path of travel, appeareth to the holy traveller.

تأ (permanency) signifies:—

a state that, after و, the holy traveller entereth.

10. (O true Beloved!) that covenant that with Thee, in the Wādī-i-Aimán,
(eternity without beginning), I established,
Like Mūsā, sayer of "Let me see," to the appointed place (for induing the
ihram)—— we take.

From the turret of the ninth heaven (God's throne), the drum of thy fame, we
beat:
To the roof (vault) of the heavens, the guidons of love from Thee,—— we take.

To-morrow (resurrection-day), in the plain of up-standing (the resurrection-
place), the (glorious) dust of Thy street,
For glorifying, all, on the pate of our head,—— we take.

Secretly, to drink wine is not the mark of the generous one;
To the Lords of generousities, this mediator (wine),—— we take.

Hāfiz! at the door of every mean one, thy face-lustre (reputation),—spill
not:
To the Kāzī of needs (God), best that that need,—— we take.

10. *معا* (appointed time of work; appointed place of covenant) may signify:—
The appointed time (or the place) of assembling (the resurrection).
Ihram. See Ode 19, c. 9; 303, c. 6.
Wādī-i-Aiman. See Ode 202.

12. The dust of Thy street, for glorifying, on our head we take.

389, (392).

1. Arise! so that by the wine-house door, an opening (of the heart) we may—
 In the path of the Friend, may sit, and our purpose— seek;
 Road-provisions (for the path of travel) to the Friend's fold, we have not. seek.
 Perchance,
 By begging, from the wine-house door, road-provisions, we may— seek.
- Though running, are our (blood)-stained tears, yet,
 For despatching (them) to Him, one of pure nature, we— seek.
- To our heart, forbidden be the taste of the stain of grief for Thee,
 If, for the violence of the grief of love for Thee, justice we— seek.
5. On vision's tablet, the point of Thy (dark) mole, one cannot cast,
 Unless, from the (dark) pupil of the eye, ink we— seek.
- From Thy sweet lip, my heart with soul sought the way:
 With sweet smile, Thy lip said:—"A purpose, let us— seek."
- As long as the beperfumed prescription shall be for the distraught stricken
 heart,
 From Thy perfume-diffusing hair, a passion we— seek.
- Since, save in the joyous heart, one cannot gain grief for Thee,
 In hope of grief for Thee, a joyous heart, we— seek.
- Hāfiz! at the college-door, how long sittest thou?
 Arise; so that by the wine-house door, an opening (of the heart) we may— seek.

1. The first line occurs in c. 9.

390, (391)...

1. When to the rose-bed of the eye, passeth the fancy of Thy face,
For the sake of beholding Thee, cometh the heart to the window—
of the eye.
- (O Beloved!) come; for in scattering for Thy (auspicious) arrival, the ruby
(bloody tears) and the jewel (lustrous tears),
From the treasure of the house of the heart, I draw to the treasury—
of the eye
- Fit for Thy resting-place, no place I see
Of the world, am I, and this established corner—
of the eye.
- On the first day when I beheld Thy face, my heart said —
"If (me) an injury reach, (the wrong of shedding) my blood (will be) on the
neck—
of the eye."
5. In the morning, my flowing tears, the thought of my ruin had
If the blood of my liver had not caught the skirt—
of the eye.
- In the hope of the glad tidings of union with Thee, till morning, last night,
On the wind's path, I placed the luminous lamp—
of the eye.
- On one's expectation, show pity. For night, all night,
The heart's blood travellet to the face from the window—
of the eye
- In manliness, (I conjure thee) Hāfiz's sorrowful heart,
Strike not with the arrow-point, heart-stitching, man-overthrowing—
of the eye.

6. In the wind's path, a lamp is easily extinguished For union with the true Beloved, Hāfiz was ready to go into effacement.
- 8 By the manliness that is in friends, and by the perpetrating of a sin that cometh from one and scratcheth another's heart, I conjure thee—strike not Hāfiz's sorrowful heart with the arrow-point, heart-stitching, man-overthrowing (the eye).
- That is—
By informing him of a sin that, by the exigencies of humanity, hath become manifest, cast not his heart into reprehension, show mercy; and in this cruel way, the arrow-point of the eye display not.

391, (389)

Joyous that day when from this desolate abode (this world),—— I go
The ease of soul (the true Beloved), I seek and for the sake of the Beloved—— I go.

Though I know that to such a place the stranger findeth not the path,
To the sweet perfume of that dishevelled tress,—— I go.

With the sick heart, and powerless body, like the (swift) breeze,
For the love of that moving cypress,—— I go

From dread of the prison of Sikandar (this fleeting world), my heart took
(contraction)

I bind up my chattels, and to the Land of Sulaiman (the lasting world)—— I go.

5 Since, to the Arabs (those gone before, who rest in proximity to God, and who
have escaped from time's tumult), grief for (us) of heavy loads is none,
O Persians (murshids of the faith, guides of the Path of certainty) ! A little
help, that happy and easy (of heart in that Path),—— I may go

4. زندان سکندر (Sikandar's prison) signifies —

(a) the city of Shirāz which, in Sikandar's time, was void and waste

(b) the world

(c) the illusory In the illusory, is God worshipping, yet is there shackling of purpose, and restricting of stages, like unto a prison

Although Sikandar was a world seizer, many regard him as a prophet

In comparison with Sulaiman, Sikandar is as naught, in comparison with the real (hakikat), the illusory (majaz) is as naught.

سکندر (Sikandar) may signify —

(a) a ruler of Hāfiz's land whose people distressed him

(b) reason For Sikandar was chief of the wise

ملک سليمان (Sulaiman's land) signifies:—

(a) the city of Yazd, most prosperous in Hāfiz's time, whose people wished Hāfiz well, and among whom he wished to dwell; whose ruler Hāfiz ever praised.

(b) the next, permanent world

(c) Mashhad in Khurāsān (where is the tomb of Imām Mūsā Rīzā), or Najaf in 'Irāk-i-'Arab, where is the tomb of 'Alī Murtaẓā.

سليمان (Sulaiman) may signify —

(a) the ruler of a Land, glorious of description who opened the hard of liberality, and showed sincerity of faith to men of God See Ode 370, c. 9.

(b) love.

In His path, like the pen, if on my head it is necessary to go,
With the heart, wound-enduring; and weeping eye,——

I go

If of this grief one day come to an end, I have vowed (that)
To the wine-house door, joyous and song-singing,——

I will go;

(That) like a mote, in love for Him,
To the lip of the fountain of the resplendent sun,——

I will go

And if, out from the desert, I take not the path like Hâfiz
Along with the constellations of the Âsaf of the age——

I go.

6. The pen's head is the nib, whereon (in writing) it moveth.

392, (395)

1. In the tavern of the Magians, God's light —
 This wonder, behold! what the light is; and where it, — I see.
 I see.
- O Lord! the dreg-drinker of this wine-house is who? For, his door,
 The kībla of need, and the prayer-arch of prayer — I see
- The dignity of being a lover, a profligate, and one who togeth with a mistress
 By the instruction of Thy grace, all — I see.
- O King (commander) of the Hajj! to me, boast not of dignity. For, thou
 Seest the house (the Ka'ba); and God's house, — I see
- 5 Of the musk of Khutan and of the musk-pod of Chin, none hath seen
 What, from the fragrant morning breeze (of the east), every morning — I see.
- In the circle (of creation), save the point of unity, is (naught) less or more:
 For, without how and why, this question — I see
- From the tress of idols, musk-loosening (perfuming) I will make,
 Far, is thought (from realisation); verily, Khaḥā (Cathay, a mistake) — I see
- (O true Beloved!) the heart's consuming, the streaming tears, the night-weeping,
 the morning-sigh —
 All this (calemity of grief), from the sight of Thy grace, — I see.
- Momently, my fancy a picture of Thy face way-layeth.
 To whom, shall I utter what things within this veil (of thought) — I see.
- 10 Friends! at Hāfiz's glancing, carp not
 For, him of (the crowd of) the lovers of God — I see.
-
- 2 The Kibla is the Ka'ba of Makka; and, in every Masjid, is represented by the mihrab (arched recess)
5. Here Hāfiz revealeth the manifestations of God that he hath, and his divine knowledge

394, (403).

1. Last night, with a torrent of tears, 'sleep's path,—— I dashed :
In memory of Thy down, a (vanishing) picture on water,—— I dashed.

In my view, the Friend's eye-brow; and the consumed *khirka*
To the memory of the corner of Thy prayer-arch (eye-brow), a cup——
I dashed

In my sight, the form of the idol (the true Beloved) displayed grandeur;
From afar, on the cheek of the moon, a kiss,—— I dashed.

On the Sāki's face, my eye; on the harp's wail, my ear,
In this matter, with eye and ear, an omen (of what will be revealed),——
I dashed.

5. Till morning-dawn, the picture of the fancy of Thy face,
On the workshop of my sleepless eye,—— I dashed.

To the words of this *ghazal*, the cup uptook my Sāki
This song, I uttered, and pure wine,—— I dashed

Every bird of thought, that, from the tip of joy's branch, flew,—
Again, to the snare of Thy curl, it,—— I dashed

Happy, was the time of Hāfiz; and an omen of object and of desire,
In respect of (long) life, and of (great) fortune of friends,—— I dashed.

2 *Khirka*. See Ode 124.

7. Whenever the fancy of jovousness cometh, it, with the fancy of Thy tress perturbed, I make.
In the Persian Text, each couplet endeth with *zadam*, I dashed

1. *را در* to way-lay, to obstruct.

1. *نقش بر آب* " paint a picture on water; to think of achieving the impossible.

2. *جام* " drain the cup.

3. *بوسه* " kiss.

4. *فال* " cast an omen.

5. *نقش* " print.

6. *می* " drink wine.

7. *—* " dash, to cast

8. *دل* " to cast an omen.

395, (401).

1. Last night, I said:—"Out from my head, the passion for His face—I will put."
He (the true Beloved) said:—"The chain where, that the arrangement (of binding) this distraught one,— I may make?"

His stature, I called the (straight, free) cypress. In anger, his head from me,
He drew back:

O friends! with the truth, my idol grieveth. What— shall I do?

O heart-ravisher! an un-weighed subtlety, I uttered: excuse me;
Graciousness show that my thought weighed in verse— I may make.

For that nature, tender, sinless, I endure yellow (shame-) facedness,
O Sākī! a cup give, that my face rose of hue— I may make.

5. O breeze of Lailī's dwelling! for God's sake, how long—
The fourth (inhabited) part of the world shall I over-turn; (and) the palace-
ruins (the waste-places), the river Jaihūn shall— I make?

I, who took the path to the treasure (of mysteries) of boundless beauty of the
Friend,
After this, a hundred beggars like myself, (rich as) Kārūn (with divine know-
ledge)— I make.

O moon, Lady of felicity! thy slave Ḥāfīz, remember,
So that, for the fortune of that beauty daily increasing, prayer,—I may make.

1. لَهْو (excessive desire) signifies:—

The four humours of the body—

saudī, atrabilis.
balgham, phlegm.

ṣafra,
khūn,

bile.
blood.

5. With my tears, a river will flow like the mighty Jaihūn.

"The fourth part" signifies:—The four elements.

The palace-ruins "—The mould, wherein was cast the clay body of Adam.

7. The term, Ḥāfīz, is applied to:—

(a) one who knoweth (by heart) the whole of the Kurān, and who (in the masjid) uttereth prayers
and chapters of the Kurān.

(b) to this Poet as a takhallus (poetical title).

(c) a guardian, watchman.

396, (402)

- 1 My eye, an ocean (of weeping) I make, to the desert, patience,— I cast
And in this work my heart into the ocean— I cast
- From the straitened heart the sinner, I heave such a sigh
That into the sin of Adam and of Havva, fire— I cast
- 2 The sky's arrow (of affliction), I have endured, wine (of love) give, so that,
intoxicated of head,
Into the girdle of the waist of the quiver of Jauza (Gemini), a knot— I may cast
- On this moving throne (the revolving sky) a draught of wine, I pour
Into this azure vault (the sky), the resounding shout of strife,— I cast
- 5 There, where is the heart possessor, is the source of happy heartedness
I strive that perchance there, myself — I may cast
- O moon, sun of cap (in effulgence) I the fastening of thy coat, loose
So that like thy (long trailing) tress at thy feet my passion stricken head— I may cast
- O Hafiz I since reliance on time is error and defect,
Then to to morrow the pleasure of to day why— do I cast?
-
- 3 They call—
a planet—Mukah ayy ra Kaukab-i s j ara
a fixed star—Kaukab sab ta
the Zodiac—Mant katu l buruj
a mansion—burj
نيرىك (the sky's arrow) s gn fies —
Utarid (mercury) whose mansion s n Jauza (Gem n) and from whose effects are the
world's disasters For he is the kazi and the dab r (secretary) of the sky
حور (Jauza) s gn fies —
A mansion (Gem n) of the twelve mansions where n are the seven planets
O murshid! of the sphere's revolution and crooked way I am wearied Love's cup give so
that completely intoxicated on the girdle of Jauza's quiver, a knot I may cast (te), and
from practicing injury his master (Utarid) prevent
With Jauza Utarid keepeth his quiver
The har of Jauza's face's called arrow's

397. (400).

1. Last night, me, from power took (and ruined) the (languishing) sickness of Thy eye;

But, from the bounty of Thy lip, the form of (new) life, I establish'd.

Not of to-day, is my love for Thy musky tress; * * *
Long time 'tis, since that with this cup, like the new moon, intoxicated I was

From my own constancy, happily came this subtlety:—"With violence,
"At the head of Thy street, (down) from the foot of scarch, I sate not."

From me, wine-house-sitter, ease expect not:

For, since I was—of the service of profligates, boasted have I.

5. In love's path, from that quarter of effacement, are a hundred dangers:
Take care thou sayest not that, when to an end (in effacement), hath come my
life, (from these calamities) I have escaped (Nay; before the heart, after
death, are a hundred thoughts of danger).

After this, of the arrow of torment of the envious, mine what care,
When, to my Beloved of bow-eyebrow, joined I am?

Lawful to me, is the kiss on the casket of Thy cornelian (lip);
For, despite Thy tyranny and oppression, love and fidelity, I shattered not.

7. بوسه (kiss) signifies —

(a) taking delight in the way of des re.

(b) readiness of acceptance of the words of sufficiency, outwardly and inwardly.

See Ode 169, c. 3, 299, c. 5.

درج عقی (the cornelian casket) signifies —

(a) the mouth, the place of revealing the mysteries of the Merciful; and the boundless bounties of splendour

(b) the lip, which is the quality of the speech of the Beloved, desired by all.

The explanations are —

(a) Lawful to me, is taking delight with exceeding desire from the mysteries of that cornelian casket; it is not the cause of sin and the fruit-producer of sadness.

I am fit. For, through the sorcery of the creatures of the world (lovely ones), I have not shattered my faithful love for Thee, on the covenant that I established, firm of foot I am

(b) Lawful to me is the discovery of the holy spirit from lips. For, through the sorcery of kind ones (lovely ones, Ārifis), I have not shattered my love for Thee.

4. My heart a warrior idol plundered and departed
Pity if the grace of the king (the murshid) take not my hand (and justice give me)

To the (lofty) sky had ascended the grandeur of Hāfiz's knowledge
Me, grieving for Thy lofty box tree (the true Beloved's stature) made low

8. The Beloved is called the warrior-idol because beloved ones practise tyranny as do warriors
When the beloved is warrior as well as beloved — calamity on calamity cometh

398, (396).

1. From the (true) Beloved, is my pain; and my remedy,— also:
A sacrifice for Him, became my heart, and my life,— also.

Those that say :—" That (elegance) is better than beauty : " (To them, say :—)
" This (beauty), hath our Beloved ; and that (elegance),— also "

(Only) one splendour of His face is (the glory of) both worlds,
To thee, I uttered (this matter), evident and hidden,— also

Friends ! within the veil, we utter speech :
It will be uttered with tales,— also

5. Our blood, that intoxicated narcissus shed ;
And that tip of the dishevelled tress,— also,

Not, on the world's work, is reliance ;
Nor, on the revolving sphere (whereto is attributed the world's work),—also.

Be memory of that one, who, with desire for our blood,
Shattered the covenant, and the oath,— also.

When, to an end, have come the nights of union,
Passeth away the time of separation— also

Many times, the blood (tears) of my eye, the picture of His mole
Spilled openly and secretly— also

- 10 Not the judge, doth the lover fear,—wine, bring—
Nor the punishment of the Sultān,— also.

Knoweth that Ḥāfīz is a lover (of God), the muhtasib,
• And the Āsaf of Sulaimān's court,— also

399, (398).

1. In the secret house of my ease (the heart), a sweet idol (the true Beloved),
 ————— I have :
 From Whose tress-tip and cheek, the horse-shoe (of agitation) in the fire
 ————— I have.
- With loud shout, me (they call)—lover, profligate, wine-driper !
 From that Hūr, like the Parī, all— I have.
- If, in this way, me, resourceless Thou keep,
 With a morning-sigh, dishevelled, Thy tress,— I keep.
- If to the abode of profligates, a pace Thou wilt take,
 The sweetmeat of sweet verse, and unalloyed wine,— I have.
5. If the ruddish beard of the Friend display like this its face (of splendour),
 With bloody water, my yellow (grief-stricken) face painted (ruddy)— I have.
- From the path of the tress, bring the arrow of the glance. For,
 With my wounded heart, calamity-enduring, contests— I have.
- One hair-tip in my hand ; and the other tip with the Friend
 Regarding this hair-tip, years, contentions (pulling different ways),
 ————— I have.
- O Hāfiz ! when avanishing are the world's grief and joy,
 That is best that, my own heart, happy— I have.

400, (444)

- 1 Obtained was the sight (of the true Beloved) and the kiss and the embrace——
 To fortune, thanks I owe, and to time,—— also
also
- Zahid I go (about thy own work, and forbid not wine and the lovely one) For
 if ascendant be my fortune,
 Will be in my hand,—the cup and the Beloved's tress—— also
- For profligacy and intoxication, we ascribe to none defect
 Sweet is the ruby (lip) of idols, and pleasant tasting wine—— also
- O heart! thee glad tidings, I give The muhtasib is no more!
 Full, is the world of wine, and of the wine drinking idol—— also
- 5 Passed hath that time when from ambush was lurking the evil eye
 Departed from the midst, hath the enemy (the zâhid or the watcher) and from
 the bosom, the tear—— also
- Not wise is it to give the heart to the power of separation
 Tranquillity (of heart) seek and a flagon bring—— also
- On the dusty ones (lovers) of love pour a draught of his (Muhammad's) lip
 So that ruby hue may become the dust and musk (diffusing)—— also
- (O perfect murshid!) since by thy perfume (of hope) all created beings are
 living
 O (resplendent) sun (the true Beloved)! from us Thy shade (of bounty) keep
 not—— also
-
- 6 بفرقه دانی (to give separation) signifies —
 to be confused and perturbed of heart
 To be foot bound to perturbation and separation is not the part of a wise man
 Tranquillity of heart seek from separation incline to unity and acquire love also.
 The second line may be —
 The tray (of fruits) ask for, and a flagon bring——also
- 8 The second line may be —
 Me in thy shade (of shelter) keep off from my head take not the shade of thy favour

Since the honour (decoration) of the tulip and of the rose is the bounty of thy beauty,

O cloud of grace (Muhammad)! on me, dusty (humble, grace) rain— also.

10. Captive to thee, became people of vision. God fear!
And the obtaining of justice from Āsaf, powerful as Sulaimān,— also.

Burhān-i-Mulk va Dīn, from whose hand of vazīrship,
The happy, time of the mine became his right hand; and of the ocean, his left
also

To the memory of his most illumined judgment, in the morning, the sky
Maketh sacrifice of (surrendereth) its own life; and the constellation, scatter-
ing— also.

Snatched by thy chaugān of justice, is the ball of earth's (sovereignty);
And this up-lifted blue dome of the fortress— also.

Into motion, thy intention, light of rein, bringeth—
This world, firm, lofty of centre,— also

15. Until that time when, from the effects of the sky; and the way of its revolution, there be,—
Change of years, and of month, and of autumn, and of spring— also.

Void of chiefs, be not thy palace of dignity;
And of Sākīs, cypress of stature, rose of cheek— also.

Hāfiz, who, in thy praise, scattereth such jewels,
Before thy hand was embarrassed and ashamed— also.

10. Since Jam is here connected with Āsaf it signifies not Jamshīd but Sulaimān.

11. The second line signifies:—

To his right hand, came the quarry of the mine of gold and of silver; and to his left hand, the ocean (the mine of pearls).

With both hands, do the people of his time practise liberality; and the issue, fear not. This is the effect upon them of his generosity.

Burhān-i-Mulk va Dīn signifies —

The foundation of country and of religion.

401, (405).

1. For a long time past, in the tavern (of love, of manifestations, of glories), service
(in true love to God, in manifestations, and in fearful contemplation),—
I have been doing.
In the garment of poverty (as a fakir), the work of people of fortune (those
joined to God),—
I keep doing
Perceived not truth's perfume, our admonisher. Hear thou; for this word (of
truth),
In his presence, do I also utter: no calumny, do—
I make
Until that, into union's snare, I bring the partridge (the true Beloved), sweet of
gait,
In my ambush, expectation of time's opportunity,—
I make.
To the Friend's street, I go like the (swift) breeze, falling and rising,
And from the basil and the rose, prayer for assistance,—
I make.
5 The snare of the Path (ṭarīkat) is the tress of the Heart-ravisher, and the arrow
of calamity, His glance.
O heart! remember the many precepts of counsel that, for thee,—
I make
More than this, our trouble, the dust of Thy street endureth not.
O Idol! kindnesses, Thou didst (by going into effacement) the lessening of our
trouble (to Thee)—
I make.

4. Basil See Ode 200

6 حاك كرى (the dust of the street) signifies,—

(a) the world

(b) man's existence made of moist earth.

"I created man weak"

Then, his nature is weak

رحمت (trouble) may signify —

The twist and the turn of love, so that from its glories, every one becometh different hue
For, at the time of love's clamour, he cleaveth to his Creator

The explanations are —

(a) More than this, the world endureth not our trouble, and more than this, delay in it be-
teth me not

Thou hast showed kindnesses, in that out of this dust-heap, me, for the sake of acqui-
sition of divine knowledge, existing Thou hast made, and, into this dust-heap, me like
seed hast cast

O Merciful One, defect-concealing! cover the eye of the ill-see-er,
From these bold deeds, that, in the corner of khilvat,—

I do

God forbid that of the reckoning of the day of assembling no fear be mine,
To-morrow's omen, I cast; to-day's pleasure,—

I do.

From the right of God's throne, the faithful spirit (Jibrā'il) uttereth Āmin!—
When, the prayer for the Lord of the country and of religion,—

I make.

10 O Khusrau! from this account, hope of the height of dignity, I have.
Entreaty for threshold-kissing of thy majesty—

I make.

10 a religious assembly, Hāfiz, I am; in a convivial assembly, dreg-drinker,
I am:

This boldness (and expertness) behold how, with (different) people, (different)
profession,—

I make

Now fruitful, I have become, and, with the mysteries of sea and of land, acquainted
From this stage, full of sorrow, my heart hath risen; and arrayed itself for the country
of permanency. This stage, I relieve of the trouble of my existence, and to that stage,
incline

(b) Thou hast showed me kindnesses in that again me, towards Thyself Thou hast called
Thy order, I accept; and this stage, relieve of the trouble of my existence

(c) O Creator of man, of jānn! O Merciful Protector of my existence that, through age, hath
become feeble and lean! the trouble of love's clamour and its hardships, I cannot en-
dure. Thou hast showed me kindness in that into this cage me, like a parrot, Thou hast
brought, so that I may gain lofty stages and precious dignities
Now, it, I relieve of the trouble of my existence, * * *

7. To none, reveal my defects.

11. In the path of shari'at, I am excellent (سالم), in the path of tarikat, Sufi
Hāfiz. See Ode 395, c. 7

402, (406).

1. Through my short (feeble) arm, beneath grief's load, am I
For, of those of lofty stature ashamed, am I.

Perchance, my hand, the chain of the hair (of Thy tress) will take ;
If not, in distraughtness, my head I bring forth.

Of my (sleepless) eye, ask the plane of the spheres,
For, night to day, the stars, I count.

Thankfully, the cup of the lip, I kiss for this,
That, me, it acquainted with time's mystery.

5. Thanks many, I owe to my (feeble) arm ;
In that the strength of the man-injurer, I have not.

If, for the wine-sellers, a prayer I uttered,
What is it? the duty of favour, I offer.

Up from the dust, me thou wilt not take,
(Even) if the jewel instead of the tear, I rain.

At me, for drinking my own blood (through affliction) in this plain,—carp not
For, the pupil of the deer (the lovely one) of the Tātār, I am

From love's wine-house, what (strong, bitter,) wine I drank,
That, neither sensibleness nor wakefulness, have I.

10. A head like intoxicated Ḥāfīz, I have But,
Hope, in the grace of that chief I have.

3 They who, in sleep, pass the night, what know they of the positions of the sphere?

403, (394)

- 1 If again befall me passing into the tavern of the Magians (the perfect murshid),
The produce of the *khurka* and of the prayer-mat, running (recklessly) I will play
away (and lose)

If to day, like the zahids, I beat the ring of penitence,
To morrow, open to me the door, the wine-house guardian maketh not

If like the moth freedom from care aid me,
Save to that candle like (luminous) cheek, *no flight is mine*

If like the (cord slackened) harp, me by reason of the slackness (of its cords) the
heart's desire thou give not
At last, with Thy lips, with a breath me, like the reed (flute), cherish

- 5 The society of the Hār, I desire not For, the essence of defect it is
If, despite the fancy for Thee, with another, I disport.

To none, I utter the circumstances of my heart, blood become
Since that, save the sword of grief for Thee, my fellow consoler is none

Hidden in my chest would have remained passion's desire for Thee,
If my eye, wet of skirt, the secret had not revealed

Like the bird from the cage of dust (the dusty body), I became of the air (flying
here and there, and searching),
In the desire that, perchance, me the falcon (the perfect murshid, or the Ārif) a
prey—may make

If, on Hāfiz's body, be a head for every hair,
Like Thy (long trailing) tress all at Thy feet, I cast

- 1 If to the perfect murshid I go fleeing—these goods of hypocrisy I will scatter
4 Me cherish either by union or with a kiss.
9 The second line. See Ode 396, c. 6.

404, (407).

- 1 So that me, to the wind of destruction thou give not,—to the dishevelled breeze, thy tress give not:
So that my foundation of life, thou take not,—the foundation of disdain, establish not.

So that me, independent of the rose-leaf (perfume) thou mayst make,—thy face illumine:
So that me, free of the (lofty) cypress, thou mayst make,—thy stature exalt.

So that my head (in perturbation) in desire for (the solitude of) the mountain thou put not,—the notoriety of the city be not:
So that me, Farhād, thou make not,—the disdain of Shīrīn display not.

So that (in affliction) the blood of my liver, I drink not,—with others, wine drink not:
So that from my remembrance, thou pass not,—every tribe remember not.

5. So that me, in bonds, thou put not—thy tress becurl not:
So that me, to the wind (of destruction) thou give not,—lustre to thy face give not.

So that me, from thyself thou take not—the friend of the stranger be not:
So that me, unhappy thou make not—grief for strangers suffer not.

So that me, thou mayst not consume,—the candle of every assembly be not:
So that its head to the sky, my plaint draw not,—thy head withdraw not.

On me, miserable, show pity; and to my plaint, arrive:
So that, to the dust of the door of Āṣaf, my plaint reach not.

3. Shīrīn. See Ode 199.

7. In the text,—
"If not, me, thou wilt consume"
The line seems to be spurious.

8. Āṣaf. See Ode 43.
Āṣaf, son of Barkhiyā, vazir to Sulaimān, knew the great name of God (ism-i-āzam), by virtue of which he did great things. See Kurān, xxvii. 386. Ode 189, c. 2; 193, c. 3, 359, c. 10; 435, c. 10.

From the hand (of reason), went my head ; union with Thee showed no beauty :
My hand, seize , for from separation from Thee, fallen from my feet, I have.

10. Of thy tyranny, God forbid that Hāfīz should, one day, complain .
From this day when, in thy bond, I am,—free I am

So that Hāfīz thou slay not,—like the sky, violence do not .
So that me, justice, auspicious fortune may give,—gentle be.

405, (410).

1. O idol! with grief of love for thee what plaint, shall I make?
 In grief for thee, till when the night-seizing wail— shall I make?

Passed (to the true Beloved), my distraught heart on that account that a remedy
 it might accept:

Perchance, with Thy tress-tip, its chain— I may make

With (on account of) Thy own tress-tip (is) all my perturbation;
 Where the power that, all at once, all the narrative,— I should make?

In the time of separation from Thee, what I endured—alas!
 'Tis impossible that, in one letter, writing thereof— I should make.

5. That time when the desire of beholding the beloved is mine,
 In the vision, the picturing of Thy lovely face, imagining— I make.

If I know that, in this way, union with Thee, aid,
 Heart and faith, all I will play away (and lose), and (yet) increase (thereof)—
 I will make.

O admonisher! far from me go; foolishness, utter not
 Not that one am I who, again, the ear (of attention) to thy hypocrisy—
 will put

Profligate, one of colour, and associate with the Beloved and wine, am I
 I cannot (consent) that again, deceit and hypocrisy,— I should practise

O Ḥāfiz! hope of freedom from iniquity is none:
 Since fate is like this, what plan (is it that)— I should make?

- 1 From grief of love for Thee, I am ready to die. Pity exercise; from this grief, salvation give
 either by union with Thee, or by a kiss, or in some other way.
- 2 No profit hath Thy counsel. Perchance, for repelling its bewilderedness, with the chain of Thy
 tress,—it, I will fasten
- 6 If it be known to me that, as reward, union with Thee is gained, I will give heart and faith, and
 increase make. Notwithstanding that heart and faith are priceless and peerless,—in compar-
 ison with union with the Friend, they are worthless

406, (423).

1. If into the curl of Thy two tresses my hand again should reach
 With Thy chaugan, what heads (there are) that like a ball, I shall play.

Long life to me is Thy (long) tress, but there is not
 In my hand, a hair tip of this long life.

O candle (Beloved) ! give the order for rest For, to-night,
 From the heart's fire, before Thee, like the consuming candle I melt

That moment when, with a laugh, life I give up like the flagon,
 I would that a prayer for me Thy intoxicated ones should offer

5 Since the prayer of me stained is not an (acceptable) prayer,
 In the wine house, on that account less are not my burning and consuming

In the masjid and in the wine-house, if Thy image come,
 Of Thy two eye brows, I make the prayer arch of praying and the lute (of
 wailing)

If, one night with Thy face, my khulvat, Thou illumine,
 Like the morning in the horizons of the world, my head, I exalt

In this path (of love), laudable is the end of (love's) work,
 If, in desire of passion for Ayaz (the true Beloved),—my head goeth

Hāfiz ! the heart's grief, to whom shall I utter ?
 Not fit is it that, save the cup, the confidant of mystery be mine

-
- 3 Worthy of pity is he that hath a state like this
 4 Its life, a flagon giveth when its wine it giveth
 5 In love's path, to give oneself is good

407, (408).

1. Years, the pursuit of the service of profligates— I made:
Until, by wisdom's decree, greed into prison,— I put.

Not of myself, took I the path to the abode of the (inaccessible) 'Ankā (the true Beloved)

With the bird of Sulaimān (the lapwing), the travelling of the stage,— I made.

Not in my hand, nor in thine, is the picture of abstinence and of intoxication;
What the Lord of eternity without beginning said:—"Do"; that, I did.

From (through) the grace of eternity without beginning, paradise, I greedily desire:

Although, door-keeping of the wine-house, much,— I did.

5. This that—the society of Yūsuf (divine grace) cherisheth my elderly head,
Is the reward of that patience that, in the sorrowful cell,— I made.

O treasure of desire! on my heart-wound, thy shade cast:

For, by exceeding desire for thee, this house (the heart) desolate,— I made.

1. "Wisdom" signifies:—

(a) the wisdom communicated by the murshid.

(b) " murshid who showed the path to the true Beloved.

- 2 Lapwing. See Ode 82.

'Ankā " " 50.

3. See Ode 371, c. 2

- 4 ازل eternity without beginning.

ادد " " end.

سرمد " " beginning or end.

From the divine grace and boundless mercy, my hope is that paradise may be at this our stage,
although door-keeping of this tavern long I have made.

He is the Pardoner, my sin, He will pardon.

Paradise is —

In Arabic jannat.

" Persian bīshṭ, minā

jannatu-l-'adn the garden of Eden.

" fardans " Paradise.

" māwā " Abode.

" na' im " Felicity.

I repented, saying:—"The Sâkî's lip I will not kiss." And, now,
My lip, I bite; because my ear to the (counsel of the) foolish,—— I placed.

Contrary to usage, seek desire. As,
From that dishevelled tress (of Thine) the acquisition of tranquillity (which is
contrary to usage)—— I made.

If in the Divân of ghazals (the assembly, whereat songs they sing), on the chief
seat, I sat,—what wonder?
Years, the service of the master of the Divân,—— I made.

10 Morning-rising (open-heartedness) and salvation-seeking, like Hâfiz :—
Whatever I did, all from the fortune of the Kuran,—— I did

In the curve of the sky's prayer-arch, no Hâfiz effecteth,
That grace that, from the fortune of the Kuran,—— I effected.

9. Divân signifies :—

(a) a collection of odes.

(b) „ council.

sâdr-i-divân, the author of a collection of odes.

sâhib-i-divân, the grand vazîr, the patron of Hâfiz.

10. In couplets 10 and 11, the word Hâfiz signifies :—

one who knows by heart the Kurân. See Ode 395, c. 7.

408, (409).

1. Happy is my head: and with loud shout, I speak;
Saying:—"Life's breeze from the cup (of the wine of unity) I seek."

On the face of wine sickness, sitteth not the sullenness of austerity:
The disciple of the *khirka*, dreg-drinker, pleasant of disposition, (murshid of
the age, who hath drunk the pure love of past ones) I am.

If, to us, the Pir of the Magians (the perfect murshid) open not the door,
What door, shall I beat? What remedy, shall I make?

In this sword (the world)', rebuke me not for self-growing.
As me, nurture they (Fate and Destiny) give, so I grow.

5. In the midst, behold not thou the monastery and the tavern:
God is witness, wherever He is with Him, am I

The dust of the path of search is the alchemy of well being.
The slave of the fortune of that dust of ambergris-perfume am I.

From desire for one of intoxicated narcissus and of lofty stature,
With the goblet, like the tulip fallen, by the marge of the stream, am I.

- 2 'Ubus signifies .—

(a) sullenness of face, a sullenness that appeareth on the face of *zāhids*.

(b) a disease, whereby wrinkle (frown) cometh on the face.

(the face of wine sickness) signifies something, for which they drink a little wine to repel wine-sickness. That is something concealed, which people of spirit credit not.

By reason of his austerity, pride and arrogance appear in the *zāhid's* brain, so that to his sight, another appeareth not; and to all, he is sullen of face. The sullen face, the wrinkled forehead, from self-admiration and self-seeing, which from austerity cometh to the *zāhid*, befit him not.

Whatever is the *zāhid's* property, appeareth by the resolution of the profligates not concealed. I am the disciple of the *khirka* of those murshids, who are labour-endurers of Love's Path, and are pleasant of disposition like the people of Damascus.

4. Rebuke not Hāfiz, for, to no murshid, hath he given his hand.

The second line—

As in eternity without beginning, the Partitorer (God) decreed, even so I do. Room for my rebuke is none.

See Ode 371, c. 3.

For head bewilderedness, notorious I became, and the Friend's eye brow
Me, like a ball, into the curve of its chaugān, drew

O counsellor! me, what counsel maketh thou, since thou knowest
That not a believer of the man, ease seeking —am I

- 10 Wine bring that, by Hāfiz's decision down from the pure heart
Hypocrisy's dust, with the goblet's grace, I may wash
-

- 9 To the second line add:—

Of what use is thy counsel to me. For the effects of counsel and the effects of prayer are
based on the heart's belief

409, (411).

1. Sāfi! come; the *khirka* of hypocrisy, off— we will draw:
On (across) the head of this picture of hypocrisy, the cancelling line,—we will draw

The offering and the alms of the towered building (the monastery), as the price of wine, we place:

In the water of the tavern (of love, from the pollution of self-beholding and of man-displaying, we will wash, and) the garment of hypocrisy drawing, we will draw.

Happy of head, forth (from the world) we (lovers of God) will leap: and from the banquet of the rival (the outward worshipper; or the denier of love), (On the last day), the cup, we plunder; and, to the door, the lovely one— we draw.

The mystery of fate that, in the veil of the hidden, is hidden, Intoxicatedly, from off its face, the veil— we draw.

- 5 A work, let us do; if not, shame it will bring,
One day, when to the other world, life's chattels,— we draw.

To-morrow (the resurrection day), if to us the garden of Rūzvān they give not, Youths from the seventh heaven (*ghurfa*); and Hūr from the garden (*jannat*), out— we draw.

From His eye-brow, the glance where, so that, like the new (crescent) moon, In the *chaugān* of gold, the ball of the sphere,— we may draw.

Hāfiz! not our limit is it like this to boast
From beyond my blanket, my foot farther why should— we draw.

- 3 To the punishment for their outward worship they will become captive; and, the pleasure of paradise, we shall gain.

6. Jannat. See Ode 407, c. 4.

8. The second line—

In excess of limit and of resources, work why shou'd I do?

See Ode 481, c. 9.

410, (446).

1. 'Tis a life-time since, in search (of good fame), every day, a pace—— I cast:
Every moment, the hand of entreaty on good fame—— I cast.

Without my moon (the Beloved), love-kindling, let me see how my day I
pass:
On a path, a net I lay; a fowl in the snare,—— I cast.

Since it may be that, of that shade of the straight cypress (the Beloved), news
I may gain,
From every side, love's clamour in respect of a pleasant strutter (possessed of
beauty)—— I cast

I know—grief to an end, it bringeth; colour to wine, it bringeth,
This sigh, blood-shedding, that every morning and evening,—— I cast

5. Aurang (the lover), where? Gulchihra (the beloved), where? The picture of
fidelity and of love, where?
Now, in being a lover, complete justice—— I cast

Although I know that that heart's ease giveth not the heart's desire,
An ideal picture, I draw; an omen of immortality,—— I cast.

Notwithstanding that, hidden from myself (selfless) I am; and of wine repenting
like Hāfiz I am,
In the assembly of souls, sometimes a cup—— I cast

1 The final word of each couplet is *zadam*, I cast

1 " قدم " to take a pace

1 " داس " dash the hand

2. " —— " cast.

3 " —— "

4. " س " heave a sigh

5 " داد " give justice.

6. " فال " cast an omen.

7. " حام " drain the cup

411, (404)

1. The day of the 'id it is, and, in that device, I am
How the result of thirty days' fast (the Ramazan) I may give (up), and instead
the cup may take

- Two or three days, it is that, far from wine and the wine-cup I have been,
Mine, much shame that, from this, fault appeared

In hulvat, after this, I sit not, even if, as an example,
The chain on my leg, the zahid of the cloister place

Saintly counsel, the city admonisher giveth me, but,
I know not that I will, again, any one's counsel accept

- 5 That one, who, on the dust of the wine house door, gave his life,—he is where?
That (in adoration) my head on his foot, I may place, and, before him, die

Wine, I drink, on my shoulder is the prayer mat of piety
Alas! if acquainted with this imposture of mine, the people become

The people speak saying —“Hāfīz! the speech of the Pīr, hear”
To day, better for me—wine, years endured (old) than a hundred Pīrs

- 1 The explanations are —

(a) Whatever troubles in separation from, and in search of union with, the true Beloved I have endured —them (now that it is the day of union) I give up, and take up the writing of union

(b) Whatever trouble, in search of the perfect murshid I have taken —that trouble (now that, to the murshid's society, I have attained) I abandon and from his society, bounties gain

This 'id is the 'idu l-fitr, the 'id of breaking the fast the first day of Shavval, immediately after the Ramazan called jashn (in Persian), bairam (in Turkish)

See Odes 35, c 8, 113 c. 1

412, (413)

- 1 Love-playing and youthfulness, and wine of ruby hue (love),
The assembly (of love) kindly, and the companion concordant, and ever the
drinking of wine (love's bounties):

The Sāki sweet of mouth, and the minstrel sweet of speech (the perfect
murshid),

Fellow-sitters (friends) of good repute, and companions of good fame

The lovely one (the true Beloved who is peerless), with grace and with purity,—the envy of the water of life,

A heart-ravisher, in beauty and goodness, the envy of the full moon

Abanquet place (the assembly of the circle of zikr), heart alluring, like the
palace of loftiest paradise,

Arose-bed,—its borders like the garden of the mansion of peace

- 5 he Trunks of sitters (the assembly of the circle of zikr), well wishing (to each
other), and the attendants, with respect

Friends possessed of mysteries (and of divine knowledge), and companions
friendly of desire

The cup of rose-hue (true love, that, at first is) very bitter (and strong, and
afterwards), pleasant tasting, light,

Its sweetmeat, (the kiss of) the ruby (lip) of the idol, its tale, (wine of) the
ruby cup

- 1 This Ode the last couplet excepted, is a kita'band

- 6 Prepared for us, is sometimes union with the true Beloved and the splendour of the idol, life-cherishing; and, sometimes, love's tumult

- Note the use of —

نکل (nukl) sweatmeat

نکل (nakl) imitation

la'l signifies —

the spinelle ruby, the garnet the amethyst, the (ruby) lip

yakūt signifies —

the ruby the sapphire, a precious stone

Coupled with words, it has many cognate significations

The Romans, who derived their refinements in the vinous art from the Greeks and the Asiatics,
lined their Amphoræ with resin mast c, and other odorous gums to give the wine a warm,
bitter flavour

The Sāki's glance (the glory, and the splendour, of the true Beloved, that from all things, is manifest) for the plunder of wisdom,—word-drawn ;
 The (true) Beloved's tress (the world's strange forms that, from all things make manifest the true Beloved, splendour-kindling) for the capture of the heart (of Ārif), snare spread :

Who, this society desireth not, to him be heart-happiness, ruined ;
 Who, this pleasure seeketh not, to him (be) life unlawful !

(None is) a subtlety-understander, jest-utterer, like Ḥāfiz sweet of speech ;
 (None is) a liberality-teacher, world-kindling, like Ḥājī Kivām.

- 7 The Sāki's glance may signify :—
 the bounties of the perfect murshid wholly ready for plundering reason.
 Only the past tense and the past partiple of *ākhīdān* (to draw a sword) are used
 9. Ḥājī Kivām. See Ode 3, c. 9. *Kasida* 692.

413, (414)

- 1 A hundred times, before the dust of Thy foot, our face—— we have placed
Hypocrisy and dissimulation, aside—— we have placed

To those two narcissi of the sorcerer, our life we have entrusted,
In those two Hindū hyacinths (black tresses), also our heart —— we have placed

Not with the army, have we taken the country of ease
Not with the (powerful) arm, the throne of sovereignty (is it that)——
we have placed

In hope's corner, like (eager) spectators of the (new) moon,
On that curve of the eye brow, hope's eye—— we have placed

- 5 Without the grace of His narcissus, our head of distraughtness from wine (of love)
Like the (dark, mourning) violet, on the knee—— we have placed

On our feeble heart, the heavy burden (of love)—— we have placed
And this business (worldly and outward affairs) bound with a single hair (easily
snapped)—— we have placed

Let us see what sport the sorcery of the Friend's eye maketh, for, again,
On the glance of sorcery, our foundation (of life),—— we have placed

The arch and the corridor of the College, and the disputation of excellence,
(So that they may go to the wind of destruction), in the path of ease and of
the (true) Beloved, rose of face,—— we have placed

Passed hath a long life, and in hopefulness of a glance,
On those two narcissi of sorcery, an eye (of hope),—— we have placed

- 10 The fame of so many years (generations) of ancestors, good of name,
(So that they may go to the wind of destruction), in the path of the cup and of
the Saki of love,—— we have placed

1 In the Calcutta text the first couplet occurs not

4. New moon of Shavvāl' See Ode 113

Sensible and learned, are we; for, with heart, on the hand and the foot,
The chain and the bond of that tress-curl,—— we have placed.

HĀFIZ ! for love, strive. For the cash of wisdom and of sense (outward know-
ledge),

For the sake of the (true) Beloved of chain-tress, (aside)—— we have placed.

A glance, make. For our two expectant eyes,
Ever on the two corners of Thy eye-brow,—— we have placed.

Thou spakest saying :—" O HĀFIZ ! thy distraught heart is where ? "
In the meshes of that curl of the tress, (it)—— we have placed.

414, (412).

1. Lover of the face—youthful, joyous, newly blossomed (tender of age)—am I :
And, from God the joy of this grief (of love) with prayer—sought have I.

Lover, profligate, glance-player, I am ; and it openly, I say :
That thou mayest know that, with so many excellences,—adorned am I.

Cometh shame to me, of the wine-stained *khirka*,
Whereon, the patch with a hundred arts of hypocrisy,—decorated have I.

O candle ! for grief for Him, happily consume. For, behold, also,
In this very work, loin-girt and upstanding—am I !

5. In astonishment like this, went from my hand, my work's gain :
In grief, increased have I that which, in respect of heart and of soul,—
decreased have I.

Night, all night, keeper of my heart's sacred fold, I have become,
It may be that, the undiminished (full) moon (the true Beloved, displaying
effulgence on my state) towards me, may saunter.

To the tavern, I go like *Hāfiz* (clad in) the garment of the *kabā* ;
It may be that into His bosom, me, that Heart-ravisher, newly blossomed (youth-
ful) may draw.

415, (417).

1. Time's grief whereof limit— none, I see,
 The remedy wherof, save wine like this,— none, I see.

This society of the Pir of the Magians, I will not abandon :
 For in (abandoning) it my own counsel (conducting to welfare) — none, I see.

In this wine-sickness, me none giveth a draught (of favour) :
 Behold ! in the world one of heart, — none, I see.

From the sun (cup) of the bowl, the height of pleasure, take :
 For the fortune of time like that, — none, I see.

5. The mark of one of heart (a şûlî) is the being a lover. To thyself, keep
 For this mark among the city-shahhs, — none, I see,

The trace of the (slender) hair of His (the true Beloved's) waist, wherein I
 have fixed my heart,
 Of me, ask not ; for, in the midst (waist), — none, I see.

For these weeping (blinded) eyes of mine—a thousand regrets,
 That His face, with the two mirrors (my weeping, blinded, eyes) —
 none, I see.

Since Thy stature went from the stream of my (weeping) eye,
 In place of the cypress (of Thy stature), save running water (tears), —
 naught, I see.

(Together are) I and the bark (Divân) of Hâfiz For, save in this ocean (of
 eloquence),
 The capital of speech, heart-placing (comforting) — naught, I see.

7 When, before the lover's eye, the beloved cometh,—through modesty, no glance is he's.

416, (416).

- Openly, I speak; and of my own utterance, heart-happy—am I:
Love's slave, I am; and of both worlds, free—am I.

The bird of the holy rose-bed (paradise), am I. Explanation of sepa
(from paradise), what shall I give,
(And) into this disaster's snare-place, how I fell?

The angel, I was; and loftiest paradise was my abode:
Into this ruined cloister (this world), me, Ādam brought.

- The shade of the Tūbā tree, and the heart-seekingness of the Hūr, and the
marge of the pool (Kausar),—
(All), in desire of the head of Thy street, passed from my mind.

5. Recognised the star of my fortune, astrologer none;
O Lord! of mother-earth, beneath what natal star, born was I!

Since, in love's wine-house, beringed (enslaved), I became;
Momently, cometh anew a great grief (saying:—) "Welcome."

The little man (pupil) of my eye drinketh the heart's blood (in grief). 'Tis fit,
For, to the liver lobe (the darling) of man, why gave I my heart?

On my heart's tablet is naught save the (straight) alif (|) of the Friend's
stature:

What may I do? Me, recollection of other letter the teacher (the murshid)
gave not.

With the tress-tip, pure of tear, make the face of Hāfiz
If not, my foundation, this torrent momently flowing will take.

2. The bird of paradise. See Ode 377, c. 8, 429, c. 2; 439, c. 1; 465, c. 1; 558, c. 8.

4. Tūbā. See Ode 19. See Sale's P. Discourse to the Kurān
If a drop of the Hūr's ambrosial galva were to fall upon earth, the fragrance of its perfume
none could bear. The Kurān, lu. 20.

417, (417).

1. The decision of the Pir of the Magians, I have; and an old saying, it is,
That unlawful is wine there, where is neither the friend nor the companion.

This ragged religious garment of hypocrisy I will rend: what shall I do?
The society of the uncongenial nature is excruciating torment to the soul.

So that, perchance, on me, the (true) Beloved's lip may scatter a draught:
For that reason, years dweller I have become at the door of the wine-house
* (of love).

Perchance, passed from His memory hath my ancient service;
O morning breeze! Him, recollection of the ancient covenant, give.

5. If, after a hundred years, Thy perfume blow over my dust,
Forth from the clay (of the grave), its head the rotten bone dancing bringeth

First, from us, with a hundred hopes, the Heart-Ravisher took our heart
Apparently, the covenant, His merciful nature forgetteth not.

To the rose-bud (the seeker who, by not attaining the object of his heart, is
strait of heart) speak, saying — "Of thy entangled work, strait of heart
"be not

"For, from morn's breath, and from the spirits of the breeze (the perfect mur-
"shid), aid thou wilt gain "

O heart! thought of thy own welfare make by another door (the door of the
true Beloved),
By the physician's treatment, better becometh not the lover's pain

The jewel of divine knowledge, amass, that, it with thyself, (to the next world,)
thou mayst take,
For (after thy death) the portion of others is the wealth of gold and of silver.

2 See Ruba'iyat No 668

3 حایل (beloved) may signify —
the murshid.

10 Strong is the (world's) snare (from it, escape is impossible) unless God's grace
become thy friend (ally)

If not over Shaitan whelmed with stones, Ādam (man) prevailed not

Hāfiz! if silver and gold thine be not what matter? Be grateful

Than the fortune of thy grace, of speech and of thy gentle thought ——— what
better (fortune)?

10 Sha tan the pelted one See the Kuran 1 30

420, (419).

- 1 Although from the heart's fire, like a (foaming) jar of wine, in tumult I am,
The seal (of silence) on my lip pressed, the blood (of grief) I drink, and silent,
I am

To show desire for the lip of the (true) Beloved is (to make) an attempt upon
(one's own) life
Behold thou me who, in this matter, with soul (strenuously) strive!

Free from the heart's grief, how may I become, when, momentarily,
The Hindū of the tress of the idol (the true Beloved) me, beringed (as His
slave) maketh?

Not from exceeding religiousness, is my inducing of the *khirka*,
Over the head of a hundred secret sins, a veil (the *khirka*) I place

- 5 I who desire not to drink save of the purest wine,
What shall I do, if the speech of the Pir of the Magians, I hear not?

God forbid! not trusting to my own devotion, am I
(Only) this is the extent—that, sometimes, a goblet (of the wine of love to
God), I drink (and in it strive).

Hope is mine that despite the enemy (*shaitān*), on the day of requital (resurrec-
tion-day),

Not, on my back, will the bounty of His pardon place the load of sin.

For two wheat-grains, my Father, Ādam, sold the garden of Rīzvan (paradise),
If, for a barley-grain, I sell it not, unworthy son I shall be

If with this hand (way), the minstrel of the assembly (the perfect *murshid*)
waylayeth, love (rendering lovers selfless, and drawing them into his net)
(Even so), at the time of *sama*, me, from sense, the (lustrous) verse of Hāfīz
taketh.

7 *اعم* s gn fies abhorrence.
على „ despite.

9. *Sama* See Ode 45
Kh rka „ „ 124

8 The value of two wheat grains is very paltry, the value of one barley-grain is still more paltry
If the father sold parad se for a paltry sum, well is it for the son to sell it for a sum still more
paltry

421, (424)

- 1 For the reproof of the adversaries if I care,
Lustre, taketh not my way of profligacy and of intoxication.

The austerity of profligates (disciples and seekers of God), path newly learned,
is fruitless

I, who am the ill name of the world, what remedy (for it) may I devise?

Me, resourceless (of wisdom), king of those distraught of head, call—
On that account that, in being one of little wisdom, greater than all the world
I am

(O true Beloved!) on Thy forehead with my heart's blood, a great mole depict
So that they (men) may know that, sacrifice for Thee, kafir of religion, I am

- 5 Trust display, and for God's sake, pass on
So that thou mayst know, in this khirka what a no-darvish I am

O breeze! my blood-raining verse utter to the Friend,
Who, me, on life's great vein, with His black eye-lash, lanced

Away from the drops of my heart's blood, together gather thy skirt
For if my wound thou scratch, to thee the effect reacheth

Whether I be profligate or whether shaikh (Pir) to any one my work is what?
Of my own mystery Hāfiz, and of my time, the Ārif, I am

2 badah signifies —
useless, fruitless.

Useless is the austerity of those who—not having gone in the path of perfection—exercised
austerity; and became travellers of the path of tarikāt

14 Oriental poets call the beloved “kafir kish” (kafir of religion, one void of religion, one unrestrained by religion)

5 Khirka See Ode 124

8 Hāfiz. See Ode 395, c. 7

418, (421).

- 1 Although, apparently, the slaves of the King—— are we,
 (By weeping and wailing), Kings of the couñtry of the morning (when prayers
 are answered)—— are we.

Treasure in the sleeve, and empty, the purse,—
 The cup, world-displaying, and the dust of the Path (of tarikat)—— are we.

Sensible of the presence (of God), and intoxicated with pride,—
 The ocean of unity, and (yet like the) drowned one of sin—— are we

The mistress of fortune, when she glanceth,
 The mirror of her moon like face,—— are we

- 5 Every night, of the King of vigilant Fortune,
 The care-taker of the diadem and of the crown—— are we

Say —“ Our blessing reckon plunder, ”
 For in sleep thou (art), and, in the eye (sentry-place),—— are we

The King, Mansur, is acquainted with this that we
 —— Wherever the face of resolution, we place——

Make for enemies the shroud of blood, (and)
 Give to friends the kaba of victory

Not before us, may be the hue of deceit,
 Either, the ruddy (tawny) lion, or the black (deadly) snake,—— are we

- 10 The debt of (due to) Hāfīz say that they should give back (to him),
 (The debt) thou hast confessed, witnesses,—— are we

10 Accus ng pretenders to verse of plagiarism, Hāfīz asketh Mansur to do him justice
 See Ode 167, c. 1, 438, c. 18

419, (369).

1. That one (the true Beloved, or the murshid) who, like the (trodden) dust of the path, made me trampled of tyranny,—
The dust (of the path of His foot) I kiss; and for (the trouble of) His approach, pardon beg.

Not that one am I, who bewail of violence from Thee. God forbid !
The faithful servant; and slave, well-wishing, I am.

In the curl of Thy (long) tress, my long hope, have I bound ;
Be it not that my hand of search, short it (the tress) should make (cut) !

An atom of dust, I am ; and, in Thy street, pleasant, is my time .
O Friend ! I fear that suddenly, me, a great wind (of calamity), may take.

5. The Sūfi of the (lofty) cloister of the holy world am I. But,
Now, the (lowly) cloister of the Magians is the charge of mine.

In the morning, the Pīr of the wine-house (the perfect murshid) me, the cup
world-viewing (the heart pure of impurity of beholding other than God),
gave ;

And in that (world-viewing cup like a) mirror, me, informed of Thy beauty, made.

With me, the road-sitter, arise ; and to the wine-house (of love) come
So that thou mayst see how in that circle (of *zīkr va fikr*) master of rank, am I.

Intoxicated, Thou passedest ; and of Hāfiz, no thought was Thine :
Alas ! if the skirt of Thy beauty, my (morning) sigh should catch (consume)

At the head of the (luminous) candle of Thy stature, like the flame (of a candle)
I quiver (sacrifice myself, and die)

Although I know that suddenly me, the desire for Thee, will slay.

10. Happy to me it came when, in the morning, the *Khusrau* of the east (the
resplendent sun) spake —

“ Notwithstanding all my sovereignty, the slave of the *Tūrān* King am I ”

7. *zīkr* See Ode 172.

10 This is the first Ode in which “the royal couplet” is not placed at the end of the *ghazal*.

422, (418).

1. If, from this stage (this world) of travel towards the house (my native land,
the next world),—— I go:

When there again I go, wise and learned,—— I go.

If, from this journey, in safety to my native land, I return,
I vow that, by the way to the wine-house (of love),—— I go.

To utter what became revealed to me, from this travelling and journeying,
With the harp and the wine-cup, to the door of the wine-house—— I go.

If friends of the Path of love drink my blood,
Mean one, am I if, in complaint, to the stranger,—— I go.

- 5 After this (together are) my hand, and the chain-like tress of the idol (the
true Beloved),

In pursuit of the desire of my distraught heart, how long, how long do—— I go?

If, again, the curve of His eye-brow like the prayer-arch I see;
Bending (سجده) in thanks, I make; and for the sake of thanks-giving,—— I go

Happy that moment, when, like Ḥāfiz, in attachment to the vazir,
From the wine-house to my own house (my native land, the next world), happy
of head, with the Friend—— I go

4 In love's path, life itself I reckon as naught.

6 سجده signifies —

Sitting on two knees, and then bending till the forehead toucheth the ground. This is a part of the daily prayer

423, (420).

- 1 Although, from His tress, a knot (of difficulty) hath fallen upon my work
Even so, from His liberality, the solution (of it) I expect

To joy, the ruddiness of my face attribute not? For, like the cup,
Forth from my cheek, the (ruddy) reflection, the heart's blood giveth.

Me, forth from power will take the melody of the minstrel
Alas, if on that account, within this screen (of the melody) mine, access be
none

Night, all night, the guardian of my heart's fold have I been
So that, into this screen (of dark night), save thought of Him, naught I pass

- 5 By His tale, to sleep went fortune's eye,
Where, a breeze of favour, that, me awake may make?

That poet magician am I, who, with the sorcery of speech,
From the reed pen, all candy and sugar,—rain.

In this desert (of love), with a hundred hopes, the foot I planted
O guide of my bereft heart! (so that I may attain my object), behind leave me
not

When, in the wind's thoroughfare, Him, my Friend, I see not
To whom, may I speak saying — "A word to my Friend, utter"

Last night, he kept saying — "All (double) vice and hypocrisy is Hāfiz"
(Hāfiz replied —) "Save with the dust of Thy door,—say in work with whom,
am I?"

424, (437)

- 1 The friend I am of the sweet face, and of the heart alluring hair
 Distaught with the intoxicated eye, I am, and with pure unalloyed wine
 Thou askedest — "Of the mystery of the covenant of eternity without beginning,
 say one word "
 (I reply —) "That moment when two cups of wine, I drink,—I will tell thee "
- In being a lover (of God), is no escape from consuming and (yet) being content,
 Like the candle, standing I am me of the fire (of love), affright not
- Ādam of paradise, I am, but in this journey (through this world),
 Now, captive to the love of youthful ones, I am
- 5 If fortune aid so that, to the Friend, my chattels, I draw (such my dignity will
 be that)
 The (fragrant) dust from my couch, (even) the (beperfumed) tress of the Hūr
 will wipe
- The mine of the ruby lip and the quarry of beauty is Shiraz,
 On that account, harassed am I, the poor jeweller.
- From the many intoxicated eyes that in this city (of Shiraz) I have beheld,
 O God! (I swear) that, now, no wine, I drink, and (yet) merry of head I am
- From six directions, 'tis a city full of the glance of lovely ones
 Not a thing is mine, if not of all six, purchaser I be.
- Ḥafiz! the bride of my nature desireth splendour
 No mirror have I, on that account (being mirrorless) sigh, I heave
- 10 From the heat of fruitless thought Ḥāfiz consumed
 The Sāki is where that, on my fire, water he may dash?

425, (427).

1. One night, our hand we shall uplift ; and a prayer—— we shall make.
 For the grief of separation from Thee, a remedy from some place——
 we shall make.

Went from the hand, the sick heart. O friends ! a little help,
 So that to its head, the physician we may bring ; and a little remedy——
 we may make.

He who, without offence (on my part), grieved, and, me, with the sword
 struck ; and departed :
 For God's sake, him bring back, that purity of heart (reconciliation)——
 we may make.

O heart ! aid from the heart of profligates seek ; if not,
 Difficult is the work. God forbid that a fault—— we should make.

5. In lust's path, through which an idol-temple became our heart,
 An arrow of a sigh (prayer for freedom to God) we shall loose, and a great
 strife (against lust)—— we shall make.

Withered, became the root of my joy. The Path to the tavern is where ?
 So that in that water and air, springing and growing,—— we may make.

But a little work effecteth the shade of the bud of little resolution (the imper-
 fect murshid) :
 Search for the auspicious shade of the Humā (the murshid, perfect and excel-
 lent),—— we shall make.

From the note (of melody) went my heart. Hāfiz, sweet of tone, is where ?
 So that, with his words and ghazals, harmony and melody,——
 we may make.

426, (429).

1. The eye (of expectation) of friendship from friends—— we had
 Verily, 'twas mistake that which—— we thought
- Let us see, when fruit, the tree of friendship will give,
 Now, we have departed; and a seed (zīkr va fikr)—— we have sown
- Subtleties passed; and complaint, none made:
 Aside, dignity—— we put not.
- Not the way (usage) of the darvīsh is discussion (of complaint of the true
 Beloved, or of the murshid):
 If not, (to narrate) passed circumstances to thee—— we had
5. The way of thy eye, battle's deceit had,
 (This), we knew not; and peace,—— we sowed
- Not of itself, heart fascinating became the rose-bush of thy beauty.
 On it, the breath of blessing,—— we established
- When, in love for others, thou establishedest thy heart,
 Hope of union with thee, up—— we plucked
- (The true Beloved) said —“O Hāfīz! to Us, thou thyself gavest thy heart.
 “To none, the (tax-) collector,—— we sent”

1. Probably friends of this age follow their own desire, not the desire of others.
 Many are tyrannous, not friendly
 The friendship of friends of this age is like the falūda (starch, honey, water) of the bāzār, pleasant in colour, unpleasant in taste.
2. “The seed” signifies —
 The repeating, and the thinking of, God's name; and reflecting on Him or on the murshid
 See Ode 172
4. The second line—
 Passed circumstances we had to discuss with Thee; but, them we discussed not, such discussion being contrary to usage.
- 5, 6, 7. These couplets speak of the murshid
- 8 “Collector” See Ode 361, c. 5.

1. Bird, auspicious of foot, gracious of message, welcome!
Happy thy arrival! What news of the Friend? He (is) where? (His) path
(is) what?

O Lord! be the grace of eternity without beginning the guide of this *kāfila*,
By (means of) which, to the snare the enemy hath come; and to His desire, the
Beloved.

No limit hath tale of me and of my Beloved:
Whatever no beginning hath, no ending taketh.

Since the heart-possessing tress keepeth ordering me the *zunnār* (the mystic cord
which is contrary to the *khirka*),
O *khwāja*! go: for, on our body, unlawful is the *khirka*.

5. The bird of my soul that, from the summit of the 'Sidra tree, crieth out:
It, at last, into the snare (of Thy beauty), the grain of Thy mole cast.

Grace beyond limit, bringeth the rose (the true Beloved): with generosity, Thy
face display;

Elegance, the cypress displayeth; and (in its pride) pleasant is not. For God's
sake (so that it may be ashamed) forth gracefully move!

For my blood-raining eye, how is sleep fit?
He who hath a grievous malady that slayeth—how sleepeth he?

To me, heart-bereft, Thou showest no pity: I said:—
This is my claim (that Thou pity me); and this, Thou art; and this (is) the
(opportune) time.

If inclination for Thy eye-brow, *Hāfiz* have, it is fit;
In the corner of the prayer-arch, their dwelling, men of eloquence (or men of
the *Qur'ān*) will make.

5. See Ode 416, c. 2.

The *Sidra* is a tree of paradise; the mansion of *Jibrīl*.

7. The second lines of couplets 7 and 8 are in Arabic.

428, (426).

1. Heart given from the hand,—lovers, void of grief, intoxicated, (selfless and powerless),— we are :
 Fellow-associate of love, boon-companions of the cup of wine,— we are.

On us, the bow of reproach, many have drawn :
 Since, from the eye-brow of the (true) Beloved, our work—— we have loosed.

O rose ! last night, the morning cup thou drankest :
 That anemone, that (from eternity without beginning) with the stain (of love),
 (was) born,— we are.

If vexed with our repentance became the Pir of the Magians,
 Say.—“Pure, make the wine, for with apology (for our conduct) standing,—
 we are.”

5. O guide of the path (the perfect murshid) ! from thee, goeth the work. A
 glance (make),
 That, me, justice thou mayst give ; for fallen (away) from the Path,—
 we are.

In the midst of work, behold not (ruddy) wine like the red-streaked tulip and
 the goblet
 Behold this stain (of love) that, on our bloody heart,— we have placed.

Thou spakest, saying —“Ḥāfiz ! all this colour of fancy (imaginary pictures)
 —is what ?”

(Ḥāfiz replied —) “Say not a false picture, for, verily, the tablet smooth (like
 “a mirror, void of picture)—
 we are.”

6 The tulip is red-streaked, and black marked.

7 رنگ خیال (the colour of fancy) signifies —

The portrait (taswīr) that from fancy cometh into splendour.

Ḥāfiz ! all these colours of fancies, that from thy fancy, come into manifestation ; and snatch
 thee from one mystic state (ḥāl) to another, are what ?

Ḥāfiz replied —

Call not my fancies a mistaken picture (naksh) For my heart is a tablet, smooth, void of
 picture, whatever in it becometh hidden—like the mirror displayeth splendour.

As the mirror is void of portrait (taswīr), so my heart is void of picture (naksh)

Whatever, thou displayest, that picture (naksh), it displayeth. See Ode 371, c. 2.

429, (434).

1. With the point of Thy arrow-glance, at my heart, strike not;
For, before Thy sick (languishing) eye, I die.

Within the limit of excellence, is the (lawful) portion of beauty.
Me, alms give; for miserable and fakīr, I am.

I am that bird such that, every evening and morning,
From the roof, the ninth heaven, cometh the cry of mine.

Full, make the goblet; for from love's fortune, I
Will make youthful fortune to leap, though old I am.

5. With the Friend, my heart's space became full to such a degree,
That, lost from my mind, became the thought of self.

Be naught save the account of the minstrel and of wine.
If a word the reed of my secretary write.

In that tumult (of the resurrection), when another's (state), none asketh,
From the Pir of the Magians (Muhammad), the favour (of acceptance before
God), I accept.

O Zāhid! like boys, how long (practisest thou towards me) deceitfulness,
With the apple of the garden (of paradise), and the honey, and the milk (of the
garden)?

With the wine-sellers, an arrangement I have made,
That, on grief's day, naught save the cup (of love), I take.

3. Otherwise—

I am that bird, whose cry, every evening and morning, from the ninth heaven issueth. See
Ode 416, c. 2.

8. زاهد دري (Zāhid decent) signifies:—

The decent attributed to the Zāhid in conciliating boys.

How long, by hidden measures, deceivest thou me out of myself?

How long like the Zāhids, boy-deceiving, me, from myself to the stranger castest thou, and
before my sight, the illusory displayest?

See Ode 377, c. 7.

- 10 O happy that moment when independence of intoxication,
 * Me, freedom from (dependence on) the king and the vazir, giveth!

In the heart, great treasures I have
 Although *me*, poor (and indigent), the adversary regardeth.

Off from Ḥāfiz, my heart I took at that time
 When the Sāḳī my necessary friend became.

430, (436).

1. Love for the lovely one and for the cup,— I abandon not.
A hundred times, repentance, I made, (and broke it); again (repentance)—
I make not.

The garden of paradise, the shade of the Tūbā tree, and the palace of the Hūr,
Equal (even) to the dust of the Friend's street,— I make not.

The teaching of the lesson of men of vision is a single hint :
A hint, I uttered : repetition— I make not.

In wrath the Shaikh (the Zāhid) said to me : —“ Go ; love, abandon.”
O Brother ! wrangling is not necessary ; (abandoning of love)— I make not.

5. This piety is complete (enough) for me. For, with the lovely ones (Zāhids) of
the city,
At the head of the pulpit, air and glance— I make not.

Mine, never becometh news of my head (self),
So long as uplifted in the tavern, my head— I make not.

In reprehension, the admonisher said : —“ Wine is forbidden ; drink not : ”
I said : —“ On my eye (be it) ; but to every ass, the ear (of attention)
I make not.

“ The Pir of the Magians (the murshid, perfect and excellent) a story, sensible,
and acceptable, relateth :

“ Excuse, mine, if, (in) thy absurdity (about wine) belief— I make not.”

Hāfiz ! the court of the Pir of the Magians (the murshid, perfect and excellent)
is fortune's place :

The dust-kissing of this door,— I abandon not.

2. The Tūbā tree. See Sale's P. Discourse ; Odes 19, 88.

3. In the way of outward people, who pass years in instruction and in being taught, people of vision teach not.

Nay, for men of vision, a hint is enough. That hint, I uttered to you ; and again I will not utter.

7. See Ode 434, c. 8.

432, (390).

1. (O true Beloved!) on the workshop of the eye, the form of Thy face,—
 An idol in Thy form, not I saw; not— I drew;
 I heard.
 (Formerly), mine was the hope of lordship; (now), Thy (high) slavery, I sought;
 (Formerly), mine was desire for empire; (now), Thy (high) service,—I chose;
 Although in search of Thee, equal in rein, (speed) with the (swift) north breeze
 I am—
 Not (even) the dust of the (swiftly) moving cypress of Thy stature,—
 I reached.
 Hope in the (dark) night of Thy (dark) tress for the bright day of life, I established not;
 From the heart's desire, desire for Thy mouth's round form,— I severed,
 5. The sin (fault) of Thy dark eye, and of Thy heart-alluring neck, it was,
 That, like the wild deer, from man— I fled.
 From desire for Thy sweet fountain, what drops (tears they were) that I scattered;
 From Thy ruby (lip) wine-selling, what graces— I purchased.
 On my wounded heart, what arrows of glances, Thou loosedest
 At the head of Thy street, what loads of grief— I endured.
 O breeze of the morning! from the (true) Beloved's street, a little dust bring,
 For, from that moist land, the perfume of the blood of the wounded heart
 I perceived
 Over my head, from His street, a (fragrant) breeze like the (perfumed) rose-husk
 passed,
 For (obtaining) the perfume of which, the screen over my poor heart,—I rent.

9. The second line may be—

Which for the sake of (diffusing) its perfume, the screen over my poor heart—

- 10 The oath—by the dust of Thy foot; and by the light of the eye of Ḥāfiz,
 (I swear) that, without Thy face,
 No splendour from the lamp of the eye, — I saw.

• 433, (420).

1. Not in pursuit of pomp and of pageant, to this door (of the murshid)——
 For shelter from ill-fortune, here——
 we have come :
 we have come.

Way-farers of love's stage are we : and from the limits of non-existence,
 Up to the climes of existence, all this way——
 we have come.

The freshness of Thy down, we saw ; and, from the garden of paradise,
 In search of this love-grass,——
 we have come.

With such treasure, whose treasurer is the faithful spirit (Jibrā'il),
 In beggary to the door of the King's house——
 we have come.

5. O bark of grace (the family of Muhammad) ! thy anchor of patience ('Alī Mur-
 tazā) is where ?
 For, in this ocean of liberality, immersed in sin——
 we have come

O cloud, sin-cleansing ! honour goeth ; (mercy) rain :
 Far in the court of action (as opposed to theory) black of book,——
 we have come.

Hāfiz ! this woollen *khirka* (of outward worship) cast. For (with love's con-
 suming and melting),
 From behind the *kāfila* with the fire of sighing (and wailing)——
 we have come.

3. كَيْسٌ (love-grass) signifies :—

(a) a plant such that whoever hath it near him is kindly treated by all.
 (b) the mandrake.

5. Muhammad's family consisted of :—

Fāṭima, his daughter.
 'Alī, „ cousin and son-in-law
 Hasan and Husain „ grand-sons.
 Zainab and Kulsum „ grand-daughters.

Muhammad and the rest four are called *Āl-i-Ibā*, "the offspring of the cloak (of protection)."

7. In this path is no entrance for the *khirka* (of hypocrisy).

434, (430).

- i Evil (of any) we utter not, inclination to the injustice (of any)——
 Black, the face of any one, and blue, our own religious garment,——
 Evil, it is (to show) in deficiency or in excess the defect of the poor man, or of
 the rich man
 The counsel is that evil work at all,——
- we make not
 we make not
 we do not
- In the sight of way farers, we happily urge the world (of our time)
 Thought of the (precious) black steed, or of the golden saddle ——
 On the book of knowledge, fallacious writing (like worldly sages) we write not
 Confounded with the page of magic, God's mystery,——
- we make not
 we make not
- 5 If of the cup, my prohibition, the zāhid make,— that is best,
 That to his wine, pure and refined, attention ——
 If, with dignity, the draught of profligates, the king drink not
 By way of truth with splendour, work of his——
- we make not
 we do not
- The sky shattereth the bark of the Lords of skill
 Best, that, on this suspended ocean (the sky), reliance——
- we make not
- If an envious one spake evilness, and thereon a friend grieved
 (To the friend) say — Happy, be for to the fool, the ear (of attention)——
 Ḥāfīz! if the enemy utter falsehood as regards him (exception) we take not
 If with truth he spake—contention with the speech of truth ——
- we make not

1 The second line signifies —

We dishonour neither any one nor the religious garment

8 See Ode 430 c 7

435, (431).

1. With the true Beloved, a covenant is mine that :—" As long as in body, life——
 I have :
 "The well-wishers of His street, (dear) like my own (precious) life——I hold."
 By that candle of Chigil (the true Beloved), the purity of the khilvat of my
 heart, I behold;
 From that moon of Khutan, the splendour of my eye and the luminosity of
 heart,—— I have.
- When to the desire and wish of my heart, a khilvat, I have gained,
 Of the malice of evil-speakers in the assembly, what care (is it that) —— I have? .
- If in design upon my heart, a hundred armies of lovely ones ambush make,
 "Ba hamd-i-llāhu va-i-minnat," an idol, army-shatterer (the true Beloved)——
 I have.
5. O watcher! for God's sake, to-night, a while, thy eyes close;
 For, with His silent ruby lip, a hundred secret words,—— I have.
- When in the rose-bed of his favour, I proudly move —— Praise' be to God !—
 Inclination neither for the tulip and the wild white rose; nor for the narcissus,
 I have.
- O learned Pīr! Ho! the wine-house, forbid me not.
 For, in abandoning the wine-cup, a heart, promise-shattering—— I have.
- Mine, is the pleasant tasting wine; and mine, is the Friend like the picture
 None hath a beloved like this Beloved that—— I have.
- In the house, mine is a cypress (the murshid, perfect and excellent) in the shade
 of whose (lofty) stature,
 Independence of the cypress of the garden, and of the boxtree of the sword
 I have.

2. Chigil (in Turkistān) is renowned for the beauty of its women.

Khutan in Tātārī.

4. Praise (be) to God and thanks!

9. From that time when the lover of the true Beloved I became.

10 Of the seal ring of His ruby lip, it is fit that a Sulaimān-like boast I should express

When mine is the ism-i-a'zam (the great name), of Ahriman, what fear (is it that)—— I have

After abstinence like this, notorious for profligacy Ḥāfiz became,
What grief have I, when (as patron), in the world Aminu-d-Din Hasan,—— I have

10. Sulaimān's seal ring was inscribed with the ism-i-a'zam, the great name of God; by it, div, jinn, man, wild beast, and bird were subdued and controlled. See Ode 189, c. 2; 443 c. 3.

11. Aminu-d Din was the secretary and keeper of the seals to Sultan Uvais (See Ode 204)

436, (438)

1. Who am I that, over that fragrant (noble) mind, I should pass
 Thou doest me favours. O dust of Thy door! the crown of my head, be!
 O heart-ravisher! slave-cherishing, taught Thee who? Say,
 For to Thy watchers, this idea never will I impute,
 O holy bird (the perfect murshid)! thy blessing the guide of my path, make;
 For, to our goal, long is the Path, new to journeying, am I.
 O morning breeze! my service cause to reach (the murshid),
 Saying —“Me, at the time of the prayer of morn, forget not.”
- 5 Happy that day, when, from this stage (this world), my chattels (of existence)
 And, from the head of Thy street, news of me, the companions ask (saying —
 Where went he?)
 Me, the path to the special place of khilvat, show, so that, after this,
 Wine with Thee I may drink, and again the world's grief suffer not.
 Lofty, is the rank of verse and world-captivating Speak;
 So that, full of pearls, thy mouth the ocean-king may make
 O Hāfiz! it is fit if, in thy search for the jewel of union,
 With tears, my eye I make an ocean; and, in it, dive.

1. The first line signifies —

Who am I that he of fragrant mind should recollect me?

2. Hāfiz expresseth his surprise at the generous treatment that he received from the chief of the time who, till then, had neglected him

3. Kudus (holy) signifies:—
 ruḥ-i-kudus, the holy spirit.

437, (382).

1. Me, Thou beholdest; and, in a moment, my pain, greater Thou makest;
Thee, I behold; and momentarily my inclination for Thee greater becometh.

As to my state, Thou askest not; what mystery Thou hast, I know not:
For my remedy, Thou strivest not; perchance, my pain, Thou knowest not.

Not the way is this that me, on the dust, Thou shouldst cast; and pass on >
Pass by (me); and again my state ask, so that the dust of Thy Path, I may
become.

From off Thy skirt, I keep not my hand, save in the dust (of the grave); and,
that very moment,
When, over my dust (in the grave), Thou passest,—Thy skirt, my dust will
seize.

5. From grief of love for Thee, my breath (of life) descended. Breath, Thou
givest till when?
Forth from me, destruction, Thou takest: Thou sayest not:—"Breath, bring
forth."

One night, in the darkness, from Thy (dark) tress, my heart I sought:
Thy face, I beheld; and a cup of Thy ruby lip, again I drank.

Suddenly, Thee, into my bosom, I drew; and, into the curl of Thy tress, it (my
heart) went.

On Thy lip, my lip I placed; and, soul and heart, made sacrifice.

When, without us, in the desire of verdure and of the plain, moving Thou
wentest,

Flowing, on my yellow (grief-stricken) cheek, becometh the red (bloody) fear.

To Hāfiz, kind be Thou To the enemy say.—"Thy life surrender"
When on Thy part, warmth I see, of the enemy cold of breath, mine, what
fear?

7. The first line may better be rendered —

Suddenly Thee into my bosom I drew; and-into curl went Thy tress;

438, (439).

1. Not that profligate am I that abandoning of the (true) Beloved and of the cup

— I make
An act like this, the muhtasib knoweth seldom do—— I make

I who, years, censured the repenters (of wine-drinking),
Repentance of (drinking) wine in the rose-season—mad shall I be,—if——
I make.

The (precious) pearl-grain is love; I (am) the diver, the wine-house (is) the
sea :
There, my head, I plunged; (it) up-lifted, let us see, where shall—— I make?

I, who have treasures of the ruby and of the pearl of tears,
Desire for the bounty of the sun, lofty of star, how may—— I make?

5. I who, in beggary, have in hand the imperial treasure,
Greed for the revolution of the sphere, mean-cherishing, how may—— I make?

Cup-taker is the tulip; intoxicated, is the narcissus; the name of impiety, on
me;
Many a complaint, I have. O Lord! whom, judge shall—— I make?

In the rose-season, thou speakest saying.—“Zāhid be!” With eye and head
(thy order, I accept); but,
I am going so that, counsel with the lovely one and with the cup,——
I may make.

If the Friend's grace approve of (casting) lovers into the fire (of hell),
Closed of eye, I am (even) if, on the fountain of Kauṣar, glance—— I make.

If, like the fruitless willow, pure like this I become.

After this, from shame of the face of the rose, my head uplifted when
shall—— I make?

1. The muhtasib (censor of morals) signifies—
Muḥammad Muzaḥfir, Governor of Shirāz.
In contempt for his oppress on and hypocrisy, the title is given

- 10 When with the water of grace, the breeze washed the bud of the rose,
Me, crooked of heart, call, if at the page of the book (the world), glance,—
I make.

Dust-stained with poverty though I be,—of my spirit, be shame,
If, with the water (of liberality) of the sun's fountain, my skirt wet—I make

The credit of the sky's compact and agreement is not so great
Compact with the goblet, I establish, condition (covenant) with the cup—
I make

O my bold one, city-upsetter (the true Beloved)! a moment, the rein draw
back,
So that, with my (pearly) tears and (ruddy) face, full of (red) gold and of
pearls, Thy path—I make

Not worthy of my conduct is the way of profligacy Now,
Since (into it) I have fallen, thought of other (work) wherefore do—I make?

15. Last night, they said —“Candy Thy ruby lip giveth” But,
So long as in my own mouth, it, I see not, credence how shall—I make?

From fortune, the corner of the prayer-arch of Thy eye-brow, I desire
So that, in it, morning and evening, love's lesson by heart,— I may make

I, by whom, to-day, the paradise of the cash (of union with the true Beloved) is
gained,
On the promise of to-morrow (the day of resurrection) of the admonisher (the
Zahid), reliance, wherefore shall—I make?

The slave of Shah Mansur, I am Far, it is not if,
With the desire of dignity, over the (resplendent) king of the East (who is
the sun), boasting,— I make.

Last night, to Hāfiz Thy ruby (lip) kept giving false vows,
Not that one am I that belief in these its idle tales,— I make

11 The second line occurs in coup et 20

14. To the second line, add—

What was fit to be was.

The second line (in part) occurs in c. 21

15. Shah Mansur See Ode 167, c. 1

20. Resourcelessness notwithstanding, black like the moon be my face,
 If, of the bounty of the sun, lofty of star, acceptance,— I make.

What madness is austerity in the rose-season! Ḥāfiẓ keep sense!
 So that I may utter an a'uz (God defend me); and thought of other (profligacy)— I may make.

20. The moon is black from the spots on her face.

439, (435)

- 1 Where, the glad tidings of union with Thee, so that, from desire of life, — I may rise?
 The holy bird (of paradise) am I; from the world's snare, — I rise.
- By Thy love (I swear) that, if me, Thy slave, Thou call,
 Out from desire of lordship of existence and dwelling (both worlds), — I rise
- O Lord! from the cloud of guidance, the rain (of mercy) cause to arrive
 Before that, from the midst, like a (handful of) dust, — I rise.

1. On the face of the slab of the tomb of Hāfiz at Shirāz, are inscribed the lines stated below —

Ode	Couplets	Where?	REMARKS.
439	all	centre	On the face of the slab, above the lines, are these words — O Thou who abidest although all things perish!
439a	1, 2	left side. . . .	
"	4, 6	right "	
"	9	top "	
"	5	bottom "	
439b	1	left bottom corner	
"	2	right " " "	
175	2	right top " "	first "
"	2	left " " "	

On the slab, the Persian text of Ode 439 is not as it is given in Südf's text, which has been copied by Major H S Jarrett in his Persian text, brought out (in 1881) under the auspices of the Government of India.

Reading of—

	the slab	ode 439
Couplet 2	درای تو	درای تو
" 3	چو	چه
" 4	من	ما
" 4	بدست	رشوکت
" 6	omitted	inserted

2. To the second line add —

Thy slave, I will be. For being Thy slave, I shall be possessed of such dignity that all other dignities will be as naught

(O holy traveller!) at the head of my tomb, without wine and the minstrel,
sit not

So that by thy perfume, dancing,—

I may rise

- 5 Though I am old, one night me, close in Thy embrace take,
So that, in the morning, from Thy embrace, young—

I may rise

439a. (314)

- 1 O heart! the slave of the King of the world (Āli) be, and (thus) King—
Ever in the protection of the grace of Ilāh (Allah)—

be,
be

Not a thousand of the *Kharij*-order, do they purchase for a barley-corn
Say —“Mount a n to mountain (Kaf to Kaf) the shelter of the hypocrite—

be”

Since, on the day of upspringing (the resurrection) Ahmad (Muhammad) is my intercessor,
Say —“This my body, calamity stricken, full of sin—

be!”

He who hath not Āli's friendship, kafir is,
Say —“Zahid of the time, be, or say Sha kh of the Path—

be!”

- 5 O Āli! to-day by love for thee alive I am
To-morrow (the day of resurrection), by the pure soul of the Imams, (I conjure thee) my witness

be

The tomb of the eighth Imam, the Sultān of religion,—Rīza,
With soul, kiss; and at the door of that court,—

be

The power to pluck a rose from the rose-branch (ancestors of Rīzā), reacheth thee (O Hāfiz!) not,
At least, at the foot of their rose bush, (Rīzā) grass (worthless)—

be

1 This Ode is not found in Major Jarrett's Persian text of *Ḥikāṭ*; but is No. 314 in the Calcutta-text. See Ode 439. It is in praise of Ālī Ibn Abū Tālib the fourth *Ḥalī fa*; and of his descendants the Imāms, revered by the Shāhs. Ilāh is used for Allāh (God).

2 The hypocrite is the sunni

Kharij s. *Ḥanafī* s. —
an order of dervishes

3 The Imams are the twelve Imāms of the family of Ālī

6. The tomb of Imām Āli Muṣī Rīzā (d. 769, d. 818) is at Mashhad in Khurāsān

(O true Beloved!) think not that, from the dust of the head of Thy street,
By the sky's tyranny or by time's violence, (to choose employment) — I rise.

O Idol, sweet of motion! arise; and Thy (lofty, cypress-like) stature display.
That, like Hāfiz, from desire of life and of the world — I may rise.

The man of God, who is the Zāhid, piety-seeking,
Whether the garment (be) white, or whether the garment (be) black — be.

Hāfiz! the path of service of the king All, follow;
Then in the Path, like men of the Path — be.

439b.

The date of Hāfiz's death is obtained from the following quatrain:—

The lamp of men of spirituality is Khwāja Hāfiz,
Who, from the light of glory, was a (luminous) candle
When, in the dust of Musallā, his abode (in death) he made,
His date, from the dust of Musallā, seek.

See Ode 439

The date of death is given by the words in the last couplet.

مصلى حاكى

From the abjad we have —

ح	600	} حاكى
ا	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
ي	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	20
																			621	
م	40	} مصلى
ص	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	90
ل	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	30
ى	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10
																			170	

Hence the date is A H. 791

To convert this Hijra date into Christian date, see Ode 35, c. 8.

440, (440).

1. At the time of the evening-prayer of strangers when weeping—I begin,
With moans like a stranger, my tale,—I compose.

To the memory of the Friend and of my (native) land so bitterly I weep,
That, up from the world, the way and usage of journeying,—I cast.

From the country of my (true) Beloved I am; not from the cities of the
stranger:

O divine Protector! Me, back to my companions, cause to reach.

O guide of the Path! for God's sake, a little aid (give), so that,
In the street of the wine-house, my banner, again—I may exalt.

5. Of my being a Pır, reckoning how may wisdom take,
When, again, with a child-idol at love—I play.

Save the east morning breeze and the (cool) north wind, me recogniseth none
O my friend! for, save the (fleeting) wind, my companion is none.

The air of the Friend's dwelling is our water of life,
O breeze! from the dust of Shirāz, me, a fragrant perfume bring

1. While absent from Shirāz, Hāfiz composed this Ode.
2. Full of water and of rapine, the world becometh with my tears, and the boisterousness of its waters a new center of travel.
3. مہمس (Muhamman) signifies —
One who saveth another; God.
5. حساب بر گرفتن (to take up the account) signifies —
to make inquiry of something, since the work of Pirs (or of old men).
I do not, my being a Pır (or an old man), how will wisdom regard?
Here, Pır signifies —
(a) Pır, Shaikh, Murshid.
(b) an old man
6. şābī, the east (morning) breeze.
dabūr, „ west „ „
bād-i-shumāl, the north wind.
„ janāb „ south „

Forth came my tear ; and told my crime face to face (publicly) :
Complaint may I make of whom?—of my household, the informer is.

From the harp of Zuhra, I heard that, at dawn, it said.—

“The disciple of Ḥāfiz, sweet of note, sweet of voice—I am.”

441. (441).

1. Although old, shattered of heart, powerless,—— I have become,
 Whenever I recollected Thy face, made, young—— I became.

Thanks to God that whatever, from God, I sought,
 To the limit of my spirit, prosperous—— I became.

In eternal fortune's highway to fortune's throne,
 With the cup of wine, to the desire of the heart of friends—— I went.

O young rose-bush! the fruit of fortune enjoy; for,
 Beneath Thy shade, the bulbul of the world's garden—— I became.

5. At first (in eternity without beginning) of the word and the cry of the world no news was mine:

In the school of grief for thee (O murshid!) a subtlety-knower like this——
 I became.

From that time when the calamity (wound) of Thy eye reached me,
 From the terrible calamity of the end of Time (the last age of this world) safe
 —— I became.

To my heart, the door of reality became opened that day
 When, of the dwellers of Thy court, the Pir of the Magians,—— I became.

5. The first line signifies:—

In eternity without beginning, non-existent I was, and of this illusory existence, had no knowledge.

O murshid! not from non-existence, did I bring every perfection that I have. By thy favour alone, it I acquired.

5. ākhir-i-zamān (ākhir-i-zamān) signifies —

The end of time.

daur-i-kamar signifies —

The age of the moon, the last age, the end of time, the last of the seven ages of the world.

Each of the following seven planets hath (in order) had (or will have) an age of 7,000 years:—

- | | | | |
|------------|-------------|-------------|--------------|
| 1. Mercury | 3. Mars. | 5. Saturn. | 7. The Moon. |
| 2. Venus | 4. Jupiter. | 6. The Sun. | |

The present age is daur-i-kamar, the age of the moon, the end of time.

1. In the cloister of the Magians, the door of reality opened to me, in the monastery, no profit was mine.

442. (443)

- 1 This tumult is what that, in the age of the moon (the end of time),—— I see?²
 Full of strife and iniquity, all the horizons —— I see

From time the day of prosperousness every one seeketh
 Difficult this is—that daily, worse—— I see

All in strife and struggle with the mother, the daughters
 All ill wishers of the father, the sons—— I see

Neither hath brother any pity for brother
 Nor for the son, the father's compassion do—— I see

- 5 For fools, all is sharbat of rose water and sugar
 All of blood (of grief) of the liver, the subsistence of the sage—— I see

The Arab steed galled beneath the pack saddle,
 All on the neck of the ass, the golden collar—— I see

The counsel of Hāfiz, hear Khwaja go, goodness do
 For, better than the treasure of jewels this counsel,—— I see

1 The age of the moon See Ode 441 c 6.

The second line describeth the marks of the resurrect on-day

2 ^{بدتر} (worse) s contracted from ^{بدتر}

5 See Ode 549 c 2

7 When Persia was invaded by Timur 'Lāng Saīd' 'K. rān' in 1387. ^{Kh}waja composed this Ode



The Letter Nūn.

443, (449).

1. Displayed from the garden border hath become the diadem of the Sultān, the rose
(the true Beloved) :
O Lord ! to the cypress and the jessamine (disciples and lovers of the Path), its
arrival happy be !

In his own (proper) place, happy was this imperial sitting (the Sultān, rose)
Since now in his own (proper) place, every one sitteth.

To Sulaimān's seal-ring, news of the happy conclusion give,
Whereby, short the hand (of power) of ahrīman (the enemy), the ism-i-a'ẓīm
—made.

Be prosperous to eternity without end,—this house (the world), from the door
of which,
Every moment, with the perfume of mercy, the breeze of felicity (the words of
the perfect murshid) bloweth !

1. "The rose" may signify .—

(a) the murshid.

(b) "praised one.

To the second line, add—

So that by His arrival, they may attain their desire.

3. See Ode 189, c. 2, 435, c. 10

4. خاک درش (the dust of whose door) signifies :—
the perfect man.

باد نس (the breeze of Yaman) signifies .—

speech that, from the perfect man ariseth, and into the hearer's heart, the recollection of God
poureth.

It is fit to compare the words of the murshid with the breeze of Yaman.
This couplet referreth to the Hadīs; and to Uways Karānī (d. 657)

5. The majesty of Pashang's son, Afrāsiyāb, (king of Tūrān) and his world-seizing sword,
In all king-chronicles, the tale of the assembly is.

Obedient to thee, became beneath the saddle, the chaugān-steed of the sphere,
O royal horseman! since to the field (of sport) thou hast come, — the ball strike.

The stream of the country is the water (lustre) of thy sword :
The tree of justice, plant thou: the root of ill-wishers, up-pluck.

After this if, despite the perfume of thy sweet nature, it (Īrān) blossometh not,
From Īrān's plain, the musk-pod of the musk of Khutan (the well-being and welfare of Īrān) ariseth (and departeth).

Expectation of sweet splendour, the corner-takers (recluses) make,
Aslant (in pride) place the cap; and, from thy face, the vèil up-pluck.

10. O breeze! to the Sāḳī of the banquet of Atābak (the praised one), prefer the request,
That, from that cup, gold scattering, me, a draught he may give

Ever be prosperous this house of the world ;

For from men of God, whose creation is of dust, words of divine knowledge and truths that give recollection of God are momentarily heard

This couplet is in praise of the world, which, from men of God, is apparently improper

For its joy, all grief is :

"The world is a carcass, its seeker, a (filthy) dog "

Verily, this mean world is for him, who recognised its truth,—the field for the next world
To men of God, this world is the descending place of divine favours, and of endless manifestations.
To men of the world, contrary to this and wholly calamity, it appeareth,—just as the Nil was destruction to the Egyptians and the mercy of the Lord of lords to the Isrā'īlites.

Abdu-l lah Ansari saith —

"O Ansari! the world is a dust-heap wherein the wise sow .

"Not a place is it wherein the foolish wander."

Abū-l-Maʿīn saith —

"O distraught one! the world is what?

"Tis the illusory, truth-showing, it is not the truth, illusory-showing "

10. آبک is derived from آب (father) and بک (lord), was a title of the Governors of the Province of Shiraz

(In love-playing) with (my own) reason, I consulted He said — ' Hāfiz !
drink wine ! '

O Sāki ! according to the word of the trusty adviser (reason), wine give

11 O murshid ! in the explanation of truths strive so that with the permission of the trusty adviser, I may from thee in this sense demand So hath my perfect reason ordered

Although, from love's descent, reason knoweth its own destruction, it deneth not love, and in it planteth its heart For, verily, it knoweth that, though in the beginning it is ruin in the end it is thirst quenching

Seest thou not that the lofty companions of Muhammad, and the great tab'in gave to destruction their body in the contest with the Kāfirs and wicked ones, and yet, into the prosperity of the last world, their pace extended ?

That trusty adviser giveth no advice save in the true Path, though in that Path injury be his

Perfect reason is that which to its own ruin consenteth ; and the answer of the crier (the murshid) accepteth

444, (446).

1. O light of my eye (the holy traveller) I a matter there is,— hear:
 "Since thy cup (of love for God) is full; cause others to drink; and thyself
 drink.

With experience, old men utter words: to thee, I said:
 Ho! O son! that old thou may'st become, counsel— hear.

On the sensible one (the philosopher and the man of reason), the chain, love's
 hand placeth not:

Thou wishest to draw (through thy hand) the tress of the Friend, sense—
 abandon.

Thee, intoxication's delight, the rosary and the *khirka* (men of outward forms;
 hypocrites) give not;

In this matter, of the wine-seller (the *murshid*, perfect and excellent) blessing
 demand

5. In respect to life and property, for friends (lovers of God), need is none:
 A hundred lives, the ransom for the (true) Beloved (make),—counsel— hear.

In love's path, Ahriman's temptations are many:
 Sense keep; and to Surūsh's message the ear of the heart— put.

Ruined became subsistence; remaineth not the means of joy;
 O harp! the wail (of grief) draw out; O drum!— exult.

O Sākl (perfect *murshid*)!—void of pure wine, be not thy cup!—
 On me, dreg-drinker, an eye (glance) of favour— make.

- 1 نور چشم (the light of the eye) signifies:—
 (a) the Beloved (true or illusory),
 (b) " *murshid*.
 (c) " disciple.

As long as youth remaineth, do thou, by devotion and worship, take up the advantages of youth,
 and to others cause advantage to reach.

"The cup" may signify.—
 the cup of discipleship.

- 2 By accepting counsel, thou wilt by way of wisdom become old. Like the old, sensible thou wilt
 become.
- 7 Youth's season remaineth not. O harp and drum (O old man, bent of stature, back without
 backbone, to the wind youth given, hand and foot useless become),—bewail!

444, (448).

1. O light of my eye (the holy traveller) ! a matter there is,— hear :
 "Since thy cup (of love for God) is full; cause others to drink; and thyself
 drink."

With experience, old men utter words: to thee, I said.

Ho! O son! that old thou may'st become, counsel— hear.

On the sensible one (the philosopher and the man of reason), the chain, love's
 hand placeth not:

Thou wishest to draw (through thy hand) the tress of the Friend, sense—
 abandon.

Thee, intoxication's delight, the rosary and the *khirka* (men of outward forms;
 hypocrites) give not;

In this matter, of the wine-seller (the *murshid*, perfect and excellent) blessing
 demand

- 5 In respect to life and property, for friends (lovers of God), need is none.
 A hundred lives, the ransom for the (true) Beloved (make),—counsel— hear.

In love's path, Ahriman's temptations are many.

Sense keep, and to Surūsh's message the ear of the heart— put.

Ruined became subsistence; remaineth not the means of joy;

O harp! the wail (of grief) draw out, O drum!— exult

O Sāki (perfect *murshid*)!—word of pure wine, be not thy cup!—

On me, dreg-drinker, an eye (glance) of favour— make.

1 نور چشم (the light of the eye) signifies:—

(a) the Beloved (true or illusory).

(b) „ *murshid*

(c) „ disciple.

As long as youth remaineth, do thou, by devotion and worship, take up the advantages of youth,
 and to others cause advantage to reach.

"The cup" may signify —
 the cup of discipleship

2 By accepting counsel, thou wilt by way of wisdom become old. Like the old, sensible thou wilt
 become.

7 Youth's season remaineth not. O harp and drum (O old man, bent of stature, back without
 backbone, to the wind youth given, hard and foot useless become),—bewail!

10 O Lord ! when bloweth that breeze, 'from whose fragrant breath
A perfume of His mercy becometh the work doer—— of mine ?

Zahid ' (equal are we) when a work (favourably) proceedeth neither by prayer
—— of thine,
Nor also, (by) the nightly intoxication and consuming and supplicating——
of mine

With grief Hāfiz burned O breeze ! his state, say
To the King, friend-cherisher, enemy-destroyer,—— of mine

445, (452).

1. One lofty of stature, bold, picture-player—— of mine
 Made short the tale (of renown) of the long austerity—— of mine.

O heart! thou sawest at the end of old age, of austerity, and of knowledge,
 What, with me, it did,—the eye of the beloved—— of mine?

On account of the water (tears) of the eye, seated on the top of the fire (of
 distress), I am,
 Because, in all horizons (climes), it (the water of my eye) made revealed the
 mystery—— of mine.

(To myself) I said:—"With the garment of hypocrisy, love's trace, I con-
 cealed;"
 The informer was the tear; and made manifest the mystery—— of mine.

5. Intoxicated, is the Friend; and recollection of rivals (lovers), maketh not
 His mention (be) for good, the Sāki, the wretched-cherisher—— of mine.

The destruction of my faith, I fear. For taketh,
 The prayer-arch of Thy eyebrow the presence (essence) of prayer——of mine.

On myself, like the laughing candle (consuming and melting) I weep,
 Till I see what with thee, O heart of stone, maketh (worketh) the consuming——
 of mine.

With weeping, a picture on water I depict. Now,
 How long associated becometh the truth with the illusory—— of mine?

That moment when to an end reached Mahmūd's life,
 Bitterly, he kept surrendering his soul, and saying — ("Where art thou) Ayāz
 of mine?"

5 See Ode 249.

6. The prayer-arch of Thy eyebrow taketh my faith

7. The laughing of the candle is its light.

"weeping" "melting"

9. From the lover's heart, departeth not, even in death, the recollection of the beloved.

10. O Lord! when blóweth that breeze, from whose fragrant breath
A perfume of His mercy becometh the work-doer— of mine?

Zāhid! (equal are we) when a work (favourably) proceedeth neither by prayer
Nor also, (by) the nightly intoxication and consuming and supplicating— of mine.

With grief Ḥāfiz burned. O breeze! his state, say
To the King, friend-cherisher, enemy-destroyer,— of mine

446, (454).

1. As much as my grief (of love) to the physicians, I uttered,
(Me) the wretched stranger they remedied not.

Not with its own seal is love's casket;
O Lord! the desire of the watchers, be not!



That (haughty) rose that, momentarily, is in the power of a thorn,
Say:—"Thine be shame of the (poor) nightingale!"

O Lord! safety, give; so that again may see
The eye of lovers, the face of the beloved ones.

- 5 To the Friend, (love's) secret pain, we told;
Pain from the physicians (beloved ones), (love's) pain, one cannot conceal.

O Benefactor (beloved)! at the tray of union with Thee, at last,
Of those portionless, how long shall we be?

The disgrace of the world, Ḥāfiz would not have been,
If, the counsels of admonishers, he had heard.

2. According to their desire, exclude me not from union with the Beloved
3 Because, without thee, thy lover is restless and powerless; and thou, into the thorn's power, art fallen!
4  signifies:—the lover.
 „ :— „ beloved.
6. O Beloved! excluded from union with Thee, and satisfied with separation,—shall I be!
Sometimes to my desire cause me to reach.

447, (451).

- 1 O Thou, whose face, moon in appearance, (is) the fresh spring—— of beauty,
Whose mole and down (are) the centre of grace, and the circle—— of beauty!

Hidden in Thy eye full of intoxication the fascination of sorcery
Revealed on Thy restless (floating) tress, the (calm) rest—— of beauty

Not a moon shone like Thee from the mansion of goodness
Not a cypress arose like Thy stature from the stream—— of beauty.

By Thy darkish beauty joyous became the age of heart ravishingness
By Thy grace, expanded became the season—— of beauty

- 5 From the snare of Thy tress, and the grain of Thy mole, in the world,
Not a bird of the heart remaineth, not become the prey—— of beauty

Ever, with grace, from the midst of life nature's nurse,
Thee, cherisheth with care in the bosom—— of beauty

Fresh and fresh is the (dark) violet (hair) about Thy lip for that reason,
That it keepeth drinking the water of life from the fountain source—— of beauty

Hāfiz severed desire when he seeth Thy equal
There is none save Thy face in the land—— of beauty

- 8 ديار (dayyar) signifies —any one
ديار (d yar) —the land

448, (451)

1. Joy exciting and repentance-shattering became the spring and the rose -
With the joy of the face of the rose, grief's root from the heart up-puck.

Arrived the morning-breeze, from passion-possessing ('love), the rose-bud,
Out from itself, went; and on itself the shirt, rent (blossomed)

Heart! from water-pureness, the path of truth learn;
In uprightness, from the (free) cypress of the sword, freedom seek.

With this jewel and sweet smile the bride, the rose-bud
Exactly, in an excellent way, my heart and faith ravished.

- 5 The shriek of the distraught bulbul, and the scream of the hazār,
For the sake of union with the rose, forth from the sad house (of mourning)
came

Through the breeze's violence, the tresses around the rose, behold.
On the face of the jessamine, the curl of the tress of the hyacinth, behold.

Hāfiz! from the cup, the tale of time's story seek;
According to the word of the minstrel and to the decision of the Fir, possessed
of knowledge.

3. As in pure water, whatever is appeareth and is not hidden from the eye, even so, inwardly and outwardly myself, make
5. For his own beloved, every one was weep'ng
Hazār is a nightingale with a thousand notes

449, (455).

1. Like the rose, momentarily, by thy fragrance, the garment of my body,
Rent, I make from collar to skirt.

Thou mayst say:—The rose in the garden, beheld thy body;
(Since) like the intoxicated, the garment on its body, it rent.

From the power of grief for thee, with difficulty, I bear life:
But, from me, the heart easily thou tookest.

At the word of enemies (watchers), away from the friends (lovers), thou turned-
est;
With the friend, enemy none becometh.

5. Do not, so that, from my breast, the sigh liver-consuming
May ascend like smoke by way of the window.

Thy body in the garment, like (sparkling) wine in the cup:
Thy head in the chest, like (hard, red) iron in (pure white) silver.

O candle! from thy eye, rain tears like the cloud,
For, manifest to the people, hath become the consuming of thy heart.

My heart, shatter not; it, under foot, cast not;
For in thy tress-tip, its dwelling it hath.

Since to thy tress, Hāfiẓ hath bound his heart,
In this way, his work under foot, cast not.

450, (456)

- 1 When (to reach His skirt) the dust of His path, I become, His skirt He shaketh
 ————— *from me.*
 If I say —“(In love), my heart, return,” His face, He turneth—— *from me*
 To every one, He displaceth His hued cheek like the red rose,
 If I say —“(Thy face from others), conceal ” (In grief at that), His face, He
 concealeth—— *from me*
 If before Him, like the candle, I die,—at my grief, He laugheth like the morning
 If I grieve, His tender heart is grieved—— *against me*
 To my eye, I spake saying —“At last, Him once fully behold ”
 It (the eye) said —“Perchance thou wishest that a stream of blood should pour
 ————— *from me ”*
 5. Thirsty for my blood,—He, and for His blood,—I So that when it happeneth,
 My desire I will take from Him, or justice (revenge), He will take——*from me*
 Friends! for His mouth, behold ye my life, I gave
 Say —How for a trifling matter, He keepeth back—— *from me*
 If, like Farhād, my life in bitterness issueth,—there is no fear,
 Many sweet tales remain behind—— *of me*
 Ḥāfiz¹ conclude For, if in this way, love's lesson thou read,
 In every corner, love uttereth tales—— *of me*

8 In the second line, “me” refers to Ḥāfiz

451, (457).

1. (O true Beloved!) for God's sake, with *khirka*-wearers (hypocrites), little sit,
From resourceless profligates (inwardly pure and clean) Thy face, conceal not.

In this *khirka* (of the austere *zāhids*), is many a stain :
O happy the time of the *kaḇā* of the wine-drinkers (void of stain) !

Thou art of delicate nature ; and power hast not (to endure)
The hardship of the handful of ragged garment-wearers.

Among these Sūfi-like ones, a pain (of love) I see not,
Pure be the pleasure of the dreg-drinkers!

5. Come ; and the deceit of these hypocrites, behold :
(Like) the flagon, (they have the) heart of blood (ruddy wine) ; (like) the harp,
(they are a-) twanging.

When (by shewing Thyself) me, intoxicated Thou hast made,—veiled, sit not
When me, the sweet draught Thou hast given,—me, poison cause not to drink.

The lip of wine-hue and the intoxicated eye, open
For, from desire of Thee, foaming is the ruby wine.

Of the heart-ardency of Ḥāfiẓ full of caution be
For a heart like the seething caldron, he hath.

2 Than devotion, the deceit and treachery of profligacy is better.

5. In private, they are engaged with the delight of love of sensual pleasures, which is the cause of
the bloody heart ; and, in public, they make tumult and uproar and woe is me !

452, (473).

1. Thin the thought of wine and of the cup, more pleasant— what will be ?
 Let us see the end— what will be.

The heart's grief how can one suffer, when time remaineth not,
 Say:—"Be neither heart nor time,— what will be?"

Wine, drink; grief, suffer not; the counsel* of the imitator (the adviser of the people), hear not:

To the speech of the (common) people (of this world), credit—what will be?

To the bird of little spirit, say.—"Thy own grief, suffer." For, on it (the bird),

The pity of that one who planteth the snare— what will be?

5. Verily ('tis) best that thy hand-toil be expended according to desire;
 Thou knowest that, at last, to one desire un-attained— what will be.

Last night, the Pir of the tavern (the murshid) kept uttering an enigma
 Of the line of the cup (of love). "('Tis necessary to see) the end,— what will be."

From the Path, Hāfiz's heart I took (seduced) with the drum, the harp, and the ghazal:

Let us see, the requital of me of ill-name— what will be.

- 4 "The bird of little spirit" signifies:—
 (a) an outward man.
 (b) one who feareth the violence of the beloved.

فـ (snare) signifies:—
 sensual desire and worldly delights

To the seeker of God, who, in respect of himself, searcheth; and, to the mercy of God, cometh not, say —

In our path (which is a highway) God hath, for the sake of temptation and trial, laid the snare of sensual desire and worldly delights. That one, who planteth the snare,—for the prey what pity hath he?

God Most High, made us, with the perfection of meaning, lofty of head. Then, for the sake of our trial, He cast us into lowness

In whomever is the search for God and, in his heart, is passion for the Absolute Existence— engageth not in delights, and casteth not the work of to-day to to-morrow.

In whomsoever, the search for God is not, becometh centered on worldly delights and lusts.

453 .(158)

1. Knowest thou what fortune is? 'Tis beholding the sight of the (true) Be-
loved
In His street, beggary to royalty preferring

Easy it is to sever desire for life But,
(Only with) difficulty, (friendship) for friends dear as one's soul, can one
sever.

Like the (folded) bud, with a straitened heart, to the rose-garden, I will go,
And, there, my garment of good fame, will rend

Sometimes, like the breeze, hidden mystery with the rose will utter,
Sometimes, from the bulbuls, the mystery of love playing will hear

5 First (in this world), from the hand, the kissing of the lip of the (true) Beloved
give not up,
For, at last (in the next world), thou mayst be distressed (wearied) with the
gnawing (in regret) of thy own hand and lip

3 The rending of the garment of good fame is for lovers the source of good fame especially there,
where is the assembly of lovers (bulbuls)

4 From love's fire, my state is changed, therefore will I do * * *

5 بوسیدن (to kiss) s gn fies —
acquiring the rapture of love For, in suf'ism, the kiss s gnifieth love

اول (first) s gn fies —
(a) this world
(b) the beginning (of the mystic state).

آخر (the end) s gn fies —
(a) the next world
(b) „ end (of the mystic state)

Like the Zāh ds outward worsh'p'ng be not, like the illusory Āb ds thyself scratch not
For in outward serv'ce they are happy, and into the inward plunge not, and no portion of
divine knowledge take, wherewith in that (the next) world they may array themselves
Then, in the next world on sear'ng the lofty degrees of the Ārifis, theirs is regret-suffering,
lip biting, finger-gnaw'ng

Otherwise—

In the beginn'ng of the mystic state, the acqu'st'on of love's allurements from the hand give
not, it ever before thy resolution place so that the travell'ng of the Path may be easy, and
thy passing to the next world not difficult.

If, without love's allurements the Path thou enter the road guidance of travellers becometh
difficult. At the end of work, thou wilt (in regret) bite the lip and gnaw the finger

(O heart!) the society of friends, opportunity reckon. For, from this two-path-
ed stage (the world),

When (from it) away we pass, (this society) again one cannot reach.

Thou mayst say.—"From (the memory of) King Mansûr passed Hâfiz;"

O Lord! to his (Mansur's) memory the (thought of) cherishing the dârvish
(Hâfiz) bring.

6. If the society of the perfect Murshid and of Ârif be, in this world, gained, reckon it gain.

The world hath two doors (paths):—

(a) the door of birth

(b) " " death

Although the world hath many parties (paths) and turneth to the path's the face of every party, yet,
that which is the search of men of God; and in which is the talk of men of direction, is either
the sharî'at or the tarikat, which is acceptable to God and is the travelling of both parties.
The other path, which is the highway to infidelity, they avoid; and about it come not into
speech, for the connection of that Path is towards Shaitân; and ours towards the Merciful.

7. See Ode 167, c. 1.

454, (460).

1. (O true Beloved!) by the door enter, and our chamber luminous — make
The air of the assembly of souls perfumed — make

(O true Beloved!) to the eye and the eye-brow of the (illusory) beloved, heart and soul, I have entrusted.

Come, come! and (with the glance of blessing) viewing of the arch (the eye-brow) and of the spectacle-place (the eye) — make

O breeze of the garden of paradise! from the dust of our assembly,
To paradise, a perfume take, and (it) the aloë-fuel of the censer — make.

The splendour-rays of beauty (of illusory love), the veil of the eye of understanding, became

Come, the sun's pavilion (the elemental body) effulgent — make.

- 5 Light scattereth not the star of the (dark) night of separation (the illusory beloved),

To the palace-roof (the existence of Hāfiz) come; and the lamp of the moon (the beauty of the true Beloved), uplifted — make.

- 2

البرج	the eye-brow,	} each signifies —illusory love.
چشم	" eye,	
طاق	" arch,	
منظر	" spectacle-place,	

O true Beloved! since 'illusory love (for the creature) is the bridge to true love (for the Creator)'
I have arranged illusory love, and it adorned

- 4 حركه (palace) signifies —
the existence of Hāfiz

خورشيد (sun) signifies —
the true Beloved (God) That is, the sun of unity that, on moon faced illusory ones, verily scattereth light

Illusory love having become a veil to the eye of discovery, I cannot see Thee my existence (which is a royal palace, and the sun's mansion), adorn, and, with the qualities of perfection of God's unity, illumine

- 5 برگی (uplift) signifies —
(a) put out
(b) enkindle.

The illusory beloved, that, star like, in separation's night, shineth,—now, that, to my perfume-place truth's perfume hath reached —scattereth not light, and towards herself openeth not my heart
To the palace-roof of my existence, come, the lamp of the cloister, kindle, and Thy face display

Since beneath Thy hand are the lovely ones (the flowers) of the sward,
At the jessamine, the glance ; and towards the cone-tree, grace—— make.

To the treasurer of Jannat, speak, saying:—"The dust of this assembly,
"As a present to Firdaus take ; (and it) the aloë-fuel of the censer—— make."

O Sāki (Murshid) ! excess of many a tale, the spirit maketh ;
From the hand, thy own work (the explanation of truths to holy travellers) give
not ; wine (the delight that surgeth in the traveller's heart) into the cup
put.

Not our limit, 'is desire for the cash of union with Thee ;
With that ruby (lip), like sugar, me (a kiss)—— give.

10. The lip of the cup, kiss (subtleties of divine knowledge, acquire) ; then to the
intoxicated (holy travellers) give :
With this subtlety, wisdom's train, beperfumed—— make.

If a Fakih advise saying—"Love practise not,"
Him, the cup (of the wine of unity) give ; say:—"Thy brain, fresh—— make."

7 "Jannat." See Ode 407, c. 4.

8 می (wine) signifies :—
a delight that from the traveller's heart surgeth ; and inclineth him to a joyous tune.

ساعر (cup) signifies :—

(a) cup ; or, in *sūfistic* language, something wherein they seek the manifestations of hidden splendours

(b) the heart of the Ārif, filled with divine knowledge.

O Murshid ! many a story, the breath of excess and of nonsensical talk, maketh,
To it, attentive be not, from thy skirt, thy own purpose scatter not ; to travellers, the explanation
of truths cast, and to the disciples, a line of that subtlety that riseth from the heart, write.
By this subtlety, the beperfuming of the brain seek ; and the brain of the holy travellers beper-
fume. For the murshid, wise in speech, thou art.

- 10 لب پیاله نرسدن (to kiss the cup's lip) signifies :—
to acquire the subtleties of meaning by enigma.

دقیقه (subtleties) signifies :—

(a) something very fine.

(b) the description of subtleties of divine knowledge of enigma that rise from the Ārif's heart ;
and spill him in agitation ; so that into him another seeker poureth his own portion

For, in the assembly of wine-worshippers, the custom is to fill the cup, to kiss it, and to give it to
the intoxicated ones.

(O Beloved!) on account of those excellences and graces of sweet disposition
 that are Thine,
 In the midst of the banquet of companions, like the candle, Thy head uplifted
 make.

From this one associated with me (the wife) and the khirka much in strait I am :
 With a glance Sūfi-slaying, me Kalandar— make.

After the service of pleasure and of love, of those moon of face,
 Of deeds that thou doest, the verse of Ḥāfīz exalted — make.

13. Kalandar. See Odes 36, c. 1 ; 58, c. 8.

The word is derived from :—

قال اندر آ

Shaiḫ Farīdu-d-Dīn Attār saith :—

An Arab passing by a monastery of darvishes in Persia was called in. On learning their doctrines, he renounced the world ; and became a darvish.

His family asked him to account for the change. He said :—

درویشی (darvishu kāla :—"Āndar ā") the darvish said :—"Come in ;

I went in ; and I know not what hath become of my property :

To all the Persian Ṣūfīs, the Arabs thenceforth applied the term Kalandar.

455, (462).

1. Ruby wine (love for the true Beloved) drink; and the face of those moon of forehead (Ārifis of God)—— behold:
 Contrary to the religious order of those (Ābids, and Zābids, outward worshippers), the beauty of these (the Ārifis of God)—— behold.

Beneath the gilded garment, nooses (of prayer) they (the Ārifis and the recognisers of God) have :
 (Notwithstanding their poverty), the long-handedness (loftiness of spirit) of these short of sleeve (the Ārifis poor of resource)—— behold.

For the harvest of both worlds, their head, they lower not :
 The brain and pride of beggars, (corn-) gleaners,—— behold.

The frown from the eye-brow full of frown, the Friend looseneth not :
 The need of people of heart, and the grace of the dainty (beloved) ones,—— behold!

5. From none, the tale of the covenant of love, I hear :
 The (non-) fidelity of the society of friends and of fellow-sitters—— behold.

The means of release (from imperious lust) is to become captive to love ;
 The fore-seeing mind of the fore-seers—— behold.

Love's polish, the dust of Ḥāfiz's heart taketh.
 The purity of the pure mirror of those pure of faith—— behold.

1. محجبین (those moon of forehead) signifies :—

(a) true Ārifis who, from the splendour-rays of the sun of unity, have borrowed a light like unto the moon; and in the dark night, have brought their own existence to luminosity.

(b) Ārifis, who, beneath the patched garment, have nooses.

2. كونه استینی (short-sleevedness) signifies :—

Poverty and powerlessness in the discovery of the purposes of knowledge.*

From exceeding poverty and powerlessness, in naught they have engaged; and to poverty, the girdle of spirit have cast.

The long-handedness of these short of sleeve, behold, the following of this party, choose, that thy object thou mayst reach, and, from being no one may be some one

Outwardly, the Ārifis are contemptible to men, inwardly, precious to God.

Couplets 2 and 3 describe the qualities of those moon of forehead.

See Ode 492, c. 3, 511, c. 7.

456, (475).

1. A heart-alluring subtlety, I utter,—“The mole of that one moon of face,—
 “Bound with the chain of that tress, my reason and soul—” behold.
 behold.”
- My heart, I censured, saying:—“One of bestial, or one of desert, nature, be not;”
 It said:—“The eye half intoxicated of the bold one of that deer (the true Beloved)—” behold.”
- The ring of His tress is the spectacle-place of the morning breeze:
 There, bound by every hair (of His), the soul of a hundred persons possessed of heart, (Sāfis)—” behold.
- Careless of our heart-ravisher, are the Ābids (worshippers) of the sun:
 O reproach-utterer! for God’s sake, the face (of my true Beloved) behold; and not the face (of the sun)—” behold
5. Over the limbs of the sun in envy of that one moon of face (the true Beloved), the trembling behold;
 On account of that tress of ambergris perfume, blood (of envy) in the liver of the musk-pod—” behold.
- The ligature on the wind’s neck, His tress, heart-stealing, placed;
 Against the desirers of the Path, the Hindū’s snare (the dark tress)—” behold.
- That one, in whose search, I of myself went astray,
 Like Him, none hath seen, nor will see; every quarter—” behold.
- O sky! away from the purpose of king Mansūr, thy face turn not;
 The keenness of his sword, behold; the power of his arm,—” behold.
- If, in the corner of the prayer-arch (of the Beloved’s eye-brow), Ḥāfiẓ rub his face,—it is lawful;
 O reproach-utterer! for God’s sake, that curve of the eye-brow—” behold.

5. “Moon of face” See Ode 455, c. 1.

8. See Ode 167, c. 1.

457, (461).

- 1 The Shāh of those box-tree of stature, *Khusrau* of those sweet of mouth,
Who, with His eye-lash, the centre (of an army) all rank-shatterers, shattereth,

Passed intoxicated; and, on me, the darvish, a glance cast,
(And) said —“O eye and lamp of those all sweet of speech”

“Void of silver and of gold, thy purse how long will be?”

- “My slave, be, and, of those all silver of body, the fruit enjoy

“Not less than an atom (a mote), art thou, low, be not, love, practise,
“So that, to the sun’s chamber of privacy, whirling, thou mayst reach

- 5 “On the world, rely not, in that goblet, wine thou hast,
“The pleasure of those Venus of forehead, and tender of body enjoy.”

Our Pir, the wine-measurer—whose soul be happy—
Said —“The society of covenant breakers, shun”

- In the morning, in the parterre of (the red streaked) tulips, to the breeze I
spake,
Saying —“Martyrs for whom are these, all of bloody shrouds?”

- 1 The Shah signifies —
(a) the true Beloved,
(b) „ Pir (c. 6)

- 2 Couplets 2 and 3 form a *kit'aband*.

The second line may mean —

Be my slave from love for those all silver of body, break away, since from friendship for
these, naught is acquired

- 4 Only in the sun beam is the whirling atom (mote) seen

- 7 Couplets 7 and 8 form a *kit'aband*

شاهد (witness) signifies —

one whose death bears witness to the truth of his religion — a martyr

Into the hand, the Friend's skirt bring; from the enemy break away
The man of God, be; by Ahriman, safely pass.

He (the breeze) said — "Not informed of this mystery are we,—I and thou,
"The tale of the ruby wine, and of those silver of chin, mention."

8 ٧ (benevolent angel) signifies —

(a) ٧ Ormuzd (the good spirit) opposed to ٧ Ahriman (the evil spirit)

(b) God

Safe from the passing of Ahriman, are men of God

458, (466)

- 1 (O Beloved!) for Thy rose-leaf (ruddy face),—of the musky (fragrant) hyacinth
 (the tress), the veil— make,
 That is—Thy face conceal; and a world ruined— make

The sweat from Thy face, scatter on the borders of the garden,
 As (from seeing Thee) the flagons of our eyes (are full of rose-water, tears), so
 full of rose water (the garden)— make

Thy narcissus, full of sleep, intoxicated, gracefully open,
 And, in envy (of Thy eye), to sleep the eye of the lovely narcissus— put.

Haste for departing like (swift) I fe, the rose season maketh
 Saki! in the circulation of the cup of roseate hue haste— make

- 5 The (dark) violet's perfume perceive and the (dark) tress of the idol (the true
 Beloved) take
 At the (want of) colour of the (white) lily, gaze, resolution for (the ruddy) wine
 — make

On the face of the goblet (the murshid), like (vanishing) bubbles open thy eye
 The foundation of this house (this world) —from that of (vanishing) bubbles, esti-
 mation— make

Since the way and usage of lover slaying is thine,
 With enemies the goblet drain with us, reproach— make

- 2 In the garden saunter and the sweat that in the saunter cometh on thy face scatter on the
 garden

To the second I ne add —

Thus in envy of thyself cause the garden to weep and to exhale sweet perfume.

- 6 To bubbles they compare th's vanishing world
 On the murshid's face open thy eye delay not For the eye resembleth the vanishing bubble
 Th's world regard as a bubble what is necessary quickly do to another moment the work of
 this moment entrust not

- 7 The second I ne may be —

With the heart's blood the sword of malice stained—

make

Our fortune and thy disposition, essayed have we
With enemies, the goblet drain , with us, reproach——

make

By the path of prayer, union, Hāfīz seeketh ,
O Lord ! the prayer of those heart-broken accepted——

make

8 The second line occurs in c. 7

459, (463)

- 1 O Sāki ! 'tis the morn (of youth) , full of wine (of divine knowledge), a goblet
 ————— make
 The sky's revolution delayeth not , haste——— make

Before that ruined this vanishing world becometh
 With the cup of ruddy wine (true love), us, ruined (intoxicated)——— make

From the east, the cup (the heart of 'Ārif),—the sun of wine (divine knowledge)
 made appear ,
 If (true) pleasure thou seek, abandoning of the sleep (of carelessness)———make

One day, when out of our clay, pitchers the sky maketh,
 Take care, the cup (skull pan) of our head full of wine (true love for God),
 ————— make

- 5 Not the man of austerity, nor of penitence, nor of foolish talk are we,
 To us, with a cup of pure wine (truth), address——— make

Ḥāfiz ! wine-worshipping (love playing, divine knowledge-gathering) is the
 good work
 Arise , to the good work, the face of resolution——— turn.

- 1 O Mursh d ! tis the morning of youth, to us words of divine knowledge impart; and us full of
 truths make

460, (464)

1. To the shattered one, when thou comest, the Fātiḥa recite
Thy lip, open for life to the dead, the ruby of thy lip giveth

That one (the holy traveller) who, for inquiry (after my state) came; the Fatiḥa
readeth and departeth,—

A breath where that my soul after him, I may move (sacrifice) ?

O thou that art the physician of the shattered ! my face and tongue, behold
For, on the tongue, this breath and sigh of my chest is the heart's load

Though hot with love, fever made my bone, and departed,—
From my bone, like the fever, love's fire departeth not

5. Like (the state of) thy (dark) mole on the ruddy fire of its native land (thy
luminous, ruddy, cheek), is the state of my heart
On account of those two eyes of thine (that against me consider tyranny law-
ful), shattered and powerless my body hath become

With the water of my two eyes, quench my heat (of love's fever), and feel
My pulse whether any trace of life it giveth

That one (the holy traveller) who, for the sake of rest, me, the wine of the bottle
(the heart) had given,
Momently, to the physician, my bottle (the heart), wherefore taketh he ?

Hāfiz ! the draught of the water of life, me, thy verse gave
The physician, forsake come, the prescription of my draught (sweet verse)
read

3 In couplets 3, 7, and 8 the physician is the murshid

5 The murshid is addressed

461, (469).

1. That one, am I who am renowned for love-playing .
 Not that one, am I who have stained my eye with ill—— seeing
- Fidelity, we practise ; reproach, endure , and happy are ;
 For, in our sharhāt, infidelity is—— grieving.
- To the Pīr of the wine-house, I spake saying —“Salvation's path is what?”
 The cup of wine, he demanded , and said.—“’Tis mystery (of love)——
concealing.”
- From the spectacle of the garden of the (illusory) world, our object is what?
 (He said —) “From thy (ruddy) face, by means of the pupil of the eye, rose-
plucking ”
5. For wine-worshipping, the picture of self (self-worshipping and self seeing), on
 the water I dashed, for the reason,
 That I might destroy the picture of self—— -worshipping.
- To the mercy of thy tress tip, trusting I am If not, .
 When from that side is no attraction, what profit—— striving
- From the down of the friend, love for the lovely cheek (of the Beloved) learn ,
 For, about the cheek of lovely ones, pleasant is—— wandering ,
- From this assembly (of those without work) to the wine-house (love's stage)
 the rein will we turn
 For the counsel of those without work, improper is the—— hearing
- Hāfiz I save the lip of the Beloved and the cup of wine, naught kiss ;
 For, the hand of austerity-boasters, sin is—— kissing

4. The second line means —
 So that I might behold and enjoy thy beauty.
5. “To dash on the water ” is to destroy.
9. ’Tis sin to kiss the hand of austerity boasters

462, (471).

1. On the rank of profligates keep casting a glance — better than this,
 To the door of the wine-house establish a thorough-fare — better than this.

This grace that in respect of me, thy lip displayeth
 Is very good: but (make it) a little — better than this.

To that one, whose thought looseneth the knot (of difficulty) of the world's work,
 Say:—"In this subtlety (of love), make reflection — better than this."

If to that beautiful youth, my heart I give not, what shall I do?
 Time's mother hath not a youth — better than this.

5. To me, the admonisher spoke, saying.—"Save^g grief, what speciality hath
 love?"

I said:—"O wise Khawāja! it hath a skill — better than this."

Me, who speak, saying:—"The goblet, take; and (in drinking) the cup's lip
 kiss"—

Hear, O beloved; for, another speaketh not — better than this.

The sweetest branch of the sugar-cane is Hāfiz's reed. Pluck;
 For, in this garden, thou beholdest not a fruit — better than this.

463, (470).

1. (O beloved!) from separation from thee, I consume :

Separation (from the beloved) our (soul-)calamity became. O Lord! the calamity,—— turn.

On the bay courser of the sky, the moon displayeth splendour :
So that, to an end, it may come,—to (mighty) Rakhsh, thy foot—— turn.

Forth for the plunder of reason and of faith, intoxicated gracefully move :
On thy head, aslant (in pride) place the cap ; and, on the body, the kabā—— return.

Thy love-lock, dishevel—that is, against the (tress-like) hyacinth,
About the sword, fragrance like the morning breeze—— return.

- 5 O light of the eye of the intoxicated ! in the essence of expectation, I am .
The wailing harp and the cup,—(that one, the harp) play ; and (this one, the cup),—— return.

When, on thy cheek, time writeth the happy line,
O Lord ! from our friend, the ill-decree,—— turn.

Ḥāfiz ! from lovely ones, (thy) lot, save that portion (that thou hast), is naught :
If (as to it) contentment be not thine, fate's decree,—— turn.

2 Rakhsh is the name of Rustam's war-horse.
See the Shāhnāma by Firdausi.

3 "The cap aslant." See Ode 464, c. 2.

4 جوري signifies :—

incense (aloe-wood, frankincense) burnt in censer.

464, (465)

1. (O beloved!) glance make, and the market of enchantment—— shatter,
With the glance of splendour, the face of the (enchanter) Samirī,—— shatter,

To the wind (of destruction), the head (of pride) and the turban (of pomp) of a
whole world give That is—

In the way of heart ravishingness the cap (aslant) over thy ear—— place

To the tress, say —“The way of arrogance, abandon ”

To the glance, say —“Oppression s army,—— shatter”

(O beloved!) forth (from thy abode) gracefully move, and from every one, the
ball of beauty take,

Punishment to the (lovely) Hūr, give, the splendour (of beauty) of the Parī
shatter

- 5 With thy deer eyes, take the glance of (captivate) the lion of the sun (the man-
sion of Leo),

With thy curved eye-brows, the bow of Jupiter (the mansion of Sagittarius)
shatter.

When, from the breath of the breeze, 'itr-exhaling, becometh the hyacinth,
Its worth, with the tip of thy beperfumed tress,—— shatter

O Hāfiz! when the bulbul boasteth of eloquence,
Its worth, by uttering (the courtly) Dari, do thou—— shatter

1 Sam rī See Ode 158, c 8

2 کلاه گوشه شکستن s gnifies —
to place the cap (aslant) over the ear

کلاه بر سر شکستن s gnifies —
to place the cap (aslant) on the head See Odes 318, c. 9; 463, c. 3; 472, c. 3

6. 'Itr See Ode 34

7 Dari „ „ 211, c 7

465, (468).

1. The bird of (the soul of) my heart is a holy bird; the ninth heaven, its dwelling;
Of the cage of the body, vexed; of the world, sated.

From the head of this dust-heap (the world), the bird of the soul how flieth?
At the door of that threshold, its nest, the (mighty) falcon (worldly attachments)
maketh.

When the bird of the heart fleeth, its abode is the (lofty) Sidrah tree;
The resting-place of our falcon (soul), know (to be) the pinnacle of the ninth
heaven (God's throne).

On the head of all the world, falleth fortune's shadow,
If, over the world, its wings and feathers, our bird (the soul) expandeth.

5. Not in both worlds, its dwelling save above the sphere (God's throne);
From the (material) mine is the body; from no-place, its soul.

The splendour-place of our bird (the soul) is the highest world;
Its watering and feeding place, the rose-bed of the garden of the (true) Beloved
(God).

Hāfiz, distraught of state ' the unity (of God), since thou boastest,
On the page of man and of jinn, thy pen of unity, draw.

1. See Ode 416, c. 2.

2. When the falcon is seated, near the nests,—from those nests the birds issue not.

3. "Sidrah tree." See Ode 83.

5. لا مكان (no-place) signifies.—

(a) having no place; non-existent

(b) the future, boundless world.

(c) كبر being.

7 Sūdī doubts whether Hāfiz wrote this Ode

467.

- 1 If from the rock in Badakhshān, the ruby—— cometh forth,
From the (mountain-) gorge, (sweet) like sugar the water of the Ruknī,—— cometh forth

Within the city of Shīrāz, from the door of every house,
A heart-ravisher, lovely, saucy, graceful—— cometh forth

From the dwelling of the k̄āzī, of the muftī, of the shaykh, and of the muhtasib,
Unalloyed wine, rose of hue,—— cometh forth

On the pulpit, at the time of ecstasy, and of the manifestation of hypocrisy,
From the top of the admonisher's turban, "bang"—— cometh forth

- 5 Within the gardens, morn and eve, with the voice of the minstrel,
The lament of the bulbul with the twang of the harp—— cometh forth

In such a city (of love's tumult), in separation from the beloved, and in grief for
separation,
From his dwelling (O wonder!) Hāfīz, so strait of heart —— cometh forth

1 The ruby of Badakhshān is often of a lilac colour, it is known as the Balais ruby

3 See Ode 326 c 23

4 Bang is known as hashish Indian hemp *Cannabis Indica*, is very intoxicating; and is either eaten as a sweetmeat or smoked with tobacco

At 6 P M, one may take a pill of two, or of three grains of the extract of the British Pharmacopœia

The best antidotes are—sweating in the Turkish bath, and copious draughts of tartaric acid or of lemon juice



The Letter Wāw.

468, (480)

- 1 O thou (that hast) the kabā of sovereignty, true to the stature — of thine,
 Decoration (hath) the crown and the seal-ring from the lofty jewel — of thine
- Momently, to the sun of victory, giveth rise,
 From out of the imperial cap, the cheek of moon form — of thine
- Although the sun of the sky is the eye and the lamp of the world,
 The light giving of its eye is (only) the dust of the foot — of thine
- The splendour-place of the bird of fortune is wherever,
 Its shadow casteth the Humā of the canopy, sphere-scraping — of thine
- 5 (O perfect murshid!) notwithstanding a thousand diversities of the ways of the
 shara', and of philosophy (divine knowledge),
 Never a point (of the lofty shara') passed unexplained from the wise heart of
 thine.
- From its beak of eloquence droppeth the water of life, —
 The parrot sweet of note — that is, (O king!) — the sugar-devouring reed — of thine
- What Sikandar desired, and him, time gave not
 Was a draught of pure water of the cup, life-refreshing, — of thine

1 Seal ring See Ode 189, c. 2, 350, c. 10 435 c. 10

The first line may be —

O thou, on whose form, the kabā of sovereignty is true (befitting) :

2 Momently, from out of the imperial cap, the cheek of moon form of thine giveth rise to the sun
 of victory.

7 See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nama, Nizāmī, pp
 785—818

467.

- 1 If from the rock in Badakhshān, the ruby—— cometh forth,
 From the (mountain-) gorge, (sweet) like sugar the water of the Ruknī,——
 cometh forth.

Within the city of Shirāz, from the door of every house,
 A heart-ravisher, lovely, saucy, graceful—— cometh forth

From the dwelling of the k̄āzī, of the muftī, of the shaykh, and of the muhtasib,
 Unalloyed wine, rose of hue,—— cometh forth

On the pulpit, at the time of ecstasy, and of the manifestation of hypocrisy,
 From the top of the admonisher's turban, "bang"—— cometh forth

- 5 Within the gardens, morn and eve, with the voice of the minstrel,
 The lament of the bulbul with the twang of the harp—— cometh forth

In such a city (of love's tumult), in separation from the beloved, and in grief for
 separation,
 From his dwelling, (O wonder!) Hāfiz, so strait of heart,—— cometh forth

1 The ruby of Badakhshān is often of a lilac colour, it is known as the Balais ruby

3 See Ode 326, c. 23

4 Bang is known as hashish, Indian hemp, Cannabis Indica, is very intoxicating, and is either eaten as a sweetmeat or smoked with tobacco

At 6 p m, one may take a pill of two, or of three, grains of the extract of the British Pharmacopœia

The best antidotes are—sweating in the Turkish bath, and copious draughts of tartaric acid or of lemon juice.

469, (479).

- 1 O thou (that hast) the blood-price of the (precious) musk-pod of Chîn, the dust
 of the path — of thine;
 (And) the sun, cherished in the shade of the border of the cap — of thine!

(O beloved!) forth beyond limit, the narcissus carrieth her (amorous) glance;
 move forth (and display thy glance that the narcissus may know thy worth):
 O soul! (be) a sacrifice for the glance of the dark eye — of thine!

My blood, drink. For, with beauty like this, (even) any angel, —
 From his heart, it cometh not to record the sin — of thine.

(O beloved!) the cause thou art of the people's ease and the world's slumber;
 On that account, the border of my eye and of my heart became the repose-
 place — of thine.

5. Mine, every night (in recollection of thy effulgent face) with every (gleaming)
 star is the work (of weeping and wailing),
 In envious regret for the splendour of the moon-like (effulgent) face — of thine.

From each other separated all are friends, fellow-sitters;
 (But) together are — I and the threshold of the empire-shelter — of thine.

The friend of the bad be not. For, like good fortune,
 Thy friend be whoever may be the well-wisher — of thine!

To-morrow, the day of assembly (the resurrection), when is the presenting of
 the people,
 In the midst, possibly, may fall on me the (kind) glance — of thine!

Hāfiz! favour, desire not. For, in the end,
 To grief's harvest, setteth fire the smoke of the sigh — of thine.

Not in the fold of thy majesty is need of the representation of need ;
 Concealed is the secret of none to the splendour of the judgment—— of thine.

O Khusrau ! Youthfulness putteth the elderly head of Ḥāfīz
 In hope of the pardon, life-giving, sin-forgiving—— of thine.

469. (479)

- 1 O thou (that hast) the blood-price of the (precious) musk pod of Chin, the dust
 of the path — of thine ,
 (And) the sun, cherished in the shade of the border of the cap — or thine !

(O beloved !) forth beyond limit the narcissus carrieth her (amorous) glance ,
 move forth (and display thy glance that the narcissus may know thy worth)
 O soul ! (be) a sacrifice for the glance of the dark eye — of thine !

My blood, drink For, with beauty like this, (even) any angel, —
 From his heart, it cometh not to record the sin — of thine

(O beloved !) the cause thou art of the people's ease and the world's slumber ,
On that account, the border of my eye and of my heart became the repose-
place — of thine

- 5 Mine, every night (in recollection of thy effulgent face) with every (gleaming)
 star is the work (of weeping and wailing),
 In envious regret for the splendour of the moon like (effulgent) face — of thine.

From each other separated all are friends, fellow-sitters
 (But) together are—I and the threshold of the empire-shelter — of thine

The friend of the bad be not For, like good fortune,
 Thy friend be whoever may be the well wisher — of thine !

To-morrow, the day of assembly (the resurrection), when is the presenting of
 the people,
 In the midst, possibly, may fall on me the (kind) glance — of thine !

Hāfiz! favour, desire not For, in the end,
 To grief's harvest, setteth fire the smoke of the sigh — of thine

10. Before the Khwāja, which hardship shall I represent—

The explanation of my own need; was the displeasure—

of Thine.

Hāfiz! in this noose (the beloved's tress) is the head of many a headstrong
one;

Crude passion, indulge not; for it is not the power—

of thine.

11. The second line:—

Imagine neither freedom; nor the acquisition of thy object.

471, (481).

1. By the soul of the Pir of the tavern; and by (my) gratitude for the favour——
 (I swear) that, in my head, is naught save desire of service—— of his,
 of his
- Not the place of sinners, though paradise be,
 (Sākil) wine, bring; for I am one who imploresth the mercy—— of His.
- Luminous be the lamp of lightning of that cloud,
 That, to our harvest (of existence), dashed the fire of love—— of His!
- (Sākil) wine bring. For me, last night, Surūsh of the invisible world
 Gave news —“Universal, is the bounty of mercy—— of His!”
5. If, on the threshold of the wine-house, a head thou see,
 With the foot, kick not. Not known, is the purpose—— of His.
- (O Zahid, self-beholding!) at me intoxicated look not with the eye of contempt
 Neither is iniquity nor austerity without the will—— of His
- No inclination to austerity and penitence, maketh my heart But,
 For the Khwaja's name, I will strive, and for the glory of the fortune—— of his.
- O heart! for the boundless grace of the Friend, have no greed,
 For, to all, reacheth the boundless bounty—— of His.
- Eyer in pawn for wine is Hāfiz's *khirka*
 Perchance of the tavern-dust, may be the nature—— of his

2 Of God, I implore help; of none, I am afraid

4. Universal is the bounty of God's mercy, for none hath it specially. Then, what fear?

6 From God, are —

ruh	austerity
takwā	piety
rindī	profligacy
ma'siyat	iniquity (sinfulness)

472, (482).

1. Torment (of envy) to the violet, giveth the musk-exhaling tress— of thine;
The fold of the rose-bud, rendeth the heart-alluring laughter — of thine.

O my rose, sweet of perfume (the beloved) I thy bulbul (thy lover, in separation), consume not;
For, night, all night, with the essence of sincerity, it maketh prayer for (the welfare)— of thine.

Love's fortune behold, how, for the desire of pomp and glory,
The corner of the crown of sovereignty aslant placeth, the beggar—of Thine.

Say—the enemy and the friend; say every (ill-)intention that is possible,—
The violence of all the people of the world, I endure for the sake— of Thee.

5. I who, with the breathing (murmuring) of angels used to be vexed (so delicate was my nature),
(Now) the disputation of a whole world (high and low), I endure for the sake
— of Thee

Love for Thee (is) my destiny; the dust of Thy door, my paradise.
Love for Thy cheek (is) my nature, my pleasure the will— of Thine.

Though not fitted (matched) together are the *khirka* of austerity, and the cup of wine,
All this picture, I paint (trick I play) for the sake of the will— of Thine.

The ragged garment of the beggar of love hath treasure in the sleeve.
To sovereignty, quickly reacheth whoever was the beggar— of Thine.

- 3 تاج گوشه شکستی signifies:—
to place aslant the crown

See Odes 318, c. 9; 463, c. 3, 464, c. 2.

- 5 I who, in the world of non-existence, at the threshold of Thy abode, was anointed with the collyrium of love for God, and who, through exceeding jealousy, was vexed with the breathings (mutterings) of angels,—have, by Thy decree, fallen into this up-springing place (this world); and I hear the chatter of illusory ones
Without taking up the illusory (*majāz*), one cannot reach to the true (*ḥaḳīqat*); without enduring the torment of the thorn, one cannot gain the rose.

My eye's king seat is the resting-place of Thy image,
 A place of prayer it is O my sovereign, without thee, be not the place——
of Thine!

10. Goeth from my head, wine's clamouring and love's consuming at that moment,
 When this head full of passion becometh the dust of the door of the abode——
of Thine

A pleasant sward is Thy cheek, especially when in the spring of beauty,
 Hāfiz, sweet of speech, became the bird, song-singing,——
of Thine

- 9 My eye is the king's sitting place, and the stage-place of fancy of the moon
 In it, is seated Thy fancied form; and its door is closed to others
 There, from perfection of purity, that eye hath power by invitation to bring Thee, or 'tis the place
 of prayer
 In prayer, I enter, and from Thee ask, saying —
 Would of Thee ever be not Thy place (my eye)! In that stage of Thine, standing for another,
 what room?

473, (483).

1. The down (the world's up-springing) of the true Beloved's cheek,—eclipsed is the
 moon—— by which,
 Is a joyous ring, but path is none out—— from it

The eye-brow (the world, the stage of acquisition of love) of the Friend (God)
 is the corner (-stone) of the prayer-arch of fortune
 There, thy face rub, thy need (the degrees of the first and the last world, and
 the ladders of loftiest stages) ask—— from Him

O thou (that art) the draught-drinker (the holy traveller) of the assembly of
 Jamshid (the murshid, perfect and excellent)! thy heart keep pure,
 For a mirror this is the cup world-viewing (the heart of the murshid). Alas——
 for it.

The (hypocritical) conduct of the men of the monastery ('ābids and the austere
 ones, who for deceiving men, made wailing) me, a wine-worshipper, made.
 Behold this smoke (of their hypocritical wailing and sighing)—black (with wine-
 worshipping) became my book—— by which !

- 1 ماه (moon) signifies —
 the light of the qualities of the unity (of God)

ماه گرفتگی (to take the moon) signifies —
 to conceal (to eclipse) the moon

This world (wh ch is the bargain of mean folk, and to which inclination is forbidden) conceal
 ing the light of the unity of God, bringeth, over the vision of all, a veil

'Tis a pleasant circle, but for going without, hath no path

As in the whirl pool, forth from it none bringeth his head, nor, from it, without the favour of the
 eternal, issueth, and entereth the crowd of the 'Arifs of God

- 2 Since the world is the stage for the acquisition of love, it is the corner (-stone) of the prayer-arch
 of fortune
 Into that prayer-arch, enter, the desire for prayer, bring forth, in it every reed that thou hast,
 ask of Him

- 4 On seeing their hypocritical austerity, disgusted I became, and, from the cloister, fled

چراغ (lamp) signifies —

(a) the holy traveller's existence

(b) „ explanation of divine knowledge

آفتاب (the sun) signifies —

(a) the true Beloved

(b) „ heart of the 'Arif who is a holy traveller

5. To the Shaṭān of grief, whatever is possible say ; (and) do :
 With the wine-sellers (to whom no access is his) I have taken shelter —
 from him.
- Sāki ! the (luminous) lamp of wine on the sun's path keep ;
 Say :—the torch of the morning enkindle —
 from it.
- (O murshid !) on the day-record of our deeds, a (little) water (of thy kindness)
 scatter ;
 Perchance, the letters of sin, one can efface —
 with it.
- In this fancy, that a city-beggar hath,—
 May it be that, one day, the king may make recollection —
 of him.
- Hāfīz, who, the arrangement of the assembly of the lovers straight made,
 The space of this banquet-place be not void —
 of him !

6. مشعل صبح (the torch of the morning time) signifies :—

(a) the traveller's heart, the illuminator of the Path.

For صبح is the morning of the rising of that one, whose heart in this uprising-place, hath become illumined like a torch

He, on whose heart, love's fire hath not burned ; and who a torch from that fire hath not found,—distracted, will be.

(b) the heart of the 'Ārif, the holy traveller according to (a).

O murshid ! that holy traveller, firm in illusory love, bring out, him, with that inflamed fire, enkindle, him, into love's fire of hakīyat, bring,—so that inflamed he may be ; and from the lowest to the highest, reach.

He hath kindled his heart like a torch ; and, thee and others near him, consumed.

Then from that sun (the true Beloved) he gathereth light ; for the morning of rising before him like a torch kindleth.

According to (b)—

The explanation of divine knowledge make before the 'Ārif who is capable of enduring this matter ; and say —kindle.

That is—with that lamp, worthy of that fog, enkindle the 'Ārif's heart

The illusory meaning (as in the text) is .—

the luminosity of wine is greater than the luminosity of the sun.

474, (485).

1. Pleasure's rose-bush blossometh : the Sākī, rose of cheek, — where ?
 Bloweth the spring breeze ; the pleasant tasting wine, — where ?

Recollection of one rose of cheek (the beloved), keepeth giving every fresh rose.

But,

The ear, speech (of counsel) hearing—where ? The eye of caution (to see),
 ————— where ?

For the assembly of pleasure's banquet, is no perfumed ball of desire,
 O breath of morn, sweet of soul ! the musk-pod of the Friend's tress — where ?

O breeze ! not mine is endurance of the beauty-boasting of the rose ;
 In the heart's blood, my hand I dashed. For God's sake, the beautiful one —
 ————— where ?

5. With malevolence, the candle of the morn boasted of (having) thy (ruddy)
 cheek ;
 Long of tongue became the enemy, the dagger, lustre-possessing — where ?

He (the Beloved) said :—"Perchance, the kiss of My ruby (lip) thou desireth
 not."

Through this desire (for a kiss) I died ; but, (mine) the power and the will —
 ————— where ?

Though in speech, the treasurer of the treasure of wisdom is Hāfiz,
 Of the grief of time, mean of nature, the speech-utterer — where ?

Soul-cherishing, is the tale of the Lords of ma'rifat :
 In respect of it, a mystery ask ; and a tale, come (and) — utter.

Though we be bad, us, bad regard not ;
 Sovereign-like, the tale of the beggar's sin — utter.

Ḥāfiz ! if to Hī's assembly thee, the path (of access) they give,
 Wine, drink ; and, for God's sake, the abandoning of hypocrisy — utter.

13. Nay, like kings, who with beggars negotiate, with me negotiate.

14 Hypocrisy and self-display abandon ; love practise ; and, the external and the internal of thyself,
 one make

477, (487)

1 The green expanse of sky, I beheld, and the sickle (the crescent) of the new moon,
To me, recollection came of my own sown-field, and of the time of reaping (the judgment day)

I said —“ O fortune ! thou hast slept, and appeared bath the sun ’
He said —“ Despite all this, hopeless of the past, be not ”

If, like the Masīha (the anointed one), to the sky (heaven) thou go pure and free (of the body),
To the sun, will reach many a ray of thy splendour

On the star, the (wandering) thief of night,—rely not For this knave
Took the crown of Kay Ka,us, and the girdle of Kay Khusrau

5 Tell the sky —“ Boast not of this pomp For in love,
“ (They sell) the moon’s harvest (the halo) for a barley corn, and the cluster
“ of the Pleiades for two barley corns ’

Although the ear be heavy with (dull to) the ear ring of gold and of ruby (profitable counsel)
The season of beauteousness (youthfulness) is passing, counsel, hear

From thy mole, far the evil eye ! For, on the chess board of beauty,
It (thy mole) moved a pawn that, from the moon and the sun (the moles of the sky), the bet won

Whoever, in the field of the heart, green made not the seed of fidelity,
At the time of reaping out of his own produce, reapeth (only) yellow (shame-) facedness

Be ringed like the tambourine, in this circle be
(Even) though beating thou suffer, out from thy own circle, go not

The fire of hypocrisy and deceit will consume the harvest of religion,
Hāfiz ! this woollen khirka, cast away, and go

4 “The star the thief of night signifies —
the moon

9 ^{la} signifies —
(a) the beating of the tambourine
(b) „ punishment

478, (484).

1. The beloved said :—"Forth, thou wentest for the spectacle of the new (crescent) moon :
 "Thine, be shame of my (crescent) moon eye-brows (that are more glorious);
 go!

"Tis a life (-time) since, (of the crowd) of captives of our tress, thy heart was
 "Of keeping the side of thy friends, careless be not."

For the blackness of the friend's tress, sell not the 'itr of reason ;
 For, there, (they sell) a thousand musk-pods of musk for half a barley-corn.

In this old sown-place (this world), the seed of fidelity and of love,
 At that time becometh manifest when arriveth the time of reaping.

5. Sâkî! wine bring ; for to thee, a mystery, I will tell,
 Of the mystery of the old star ; and of the wandering of the new moon.

The end of every month, the (waning) form of the moon giveth trace,
 Of the (end of) the diadem of Siyâmak ; and of the abandoning of the crown of
 Zhû.

Hâfiz ! the threshold of the Pir of the magians is the fortress of fidelity :
 To him, read the lesson of love's tale, and from him (counsel) hear.

3. The first line may be :—

Against the blackness of the friend's tress, boast not the 'itr of reason
 Against love, reason prevaileth not.

- 6 ۛ) (Zhû) signifies :—

a descendant of the ancient kings of Persia whom Zâl (father of Rustam) raised to the throne
 of Persia.

Zhû's son, Karshâsp, is considered to be the last of the first (Peshdadian) dynasty who gov-
 erned Persia 2,400 years.

Siyâmak was the son of Kayumars and the father of Hoshang, the second king of the
 Peshdadian dynasty

See History of Persia by Malcolm and by Markham.

478a, (489).

1. Sweet minstrel! the sweet lay utter— afresh, anew.
The wine, heart-expanding, seek— afresh, anew.

With an idol like an adorned doll, sit apart in privacy;
To thy desire, from her take the kiss,— afresh, anew.

Not (present) is my Sākī of silver (white and gleaming) leg: me, wine bring:
For, quickly, the pitcher I fill— afresh, anew.

The fruit of life when enjoyest thou, if wine thou drink not?
To her memory, wine drink,— afresh, anew.

For me, the heart-ravishing mistress displayeth—
Decoration, and adornment, and colour, and perfume— afresh, anew.

O breeze of the morn! when, over the head of the street of that Pārī, thou
passest,
To her, Hāfiz's tale utter— afresh, anew.

1. This Ode is not in Südi's text; is No. XL of the *Mulhakāt* (appendix) of Major Jarrett's text (1881); and is No. 489 of the texts of Calcutta, Lucknow, Delhi, and Kahnpur.
It is well known at Shirāz, in Kashmīr, and in India.

Each line ends with:—

Uza batāza nau banau, fresh to fresh, new to new; afresh, anew.

४

The Letter Hā.

479, (493).

1. O thou that, with the long trailing tress,—
 Thine be leisure; for, (with love) pitying the distraught,— hast come!
 thou hast come.
 One moment, disdain display not; thy custom (so that by thee, they may be
 prosperous) alter;
 For, for inquiring (after the state) of the Lords of need— thou hast come
 Before thy (cypress) stature, I boast whether (thou be) in peace or in war;
 Because, in every state, (as) the uplifter (the taker away) of disdain—
 thou hast come.
 (O beloved!) out of that lip of ruby, thou hast evoked water and fire,
 Far (be) the evil eye! for the sweet magic-player (strangely mixing water and
 fire)—
 thou hast come.
5. Āfarīn! on thy tender heart; for, for the sake of good,
 To him slain by thy glance, in prayer,—
 thou hast come.
 With thee, what weigheth my austerity? For the plundering of my heart,
 Intoxicated and perturbed, to the *khilvāt*-place of mystery,— thou hast come.
 Although with every glance, thy eye ravisheth my heart,
 Yet, a hundred regrets that, stranger-cherishing,—
 thou hast come.
 Hāfiz said:—"Again, wine-stained is thy *khirka*.
 "Perchance, back from this religious order of this band (*zāhids* and *sūfīs*)
 thou hast come."

4. "The ruby." See Ode 179, c. 2

480, (490).

- 1 With my heart's blood, a letter to the friend, I wrote
 "Verily, through separation from thee, I experience the torment of the resurrection."

A hundred signs of separation from thee, in my (weeping) eye, I have
 Not alone, (are) our signs, these tears of our eye.

Though I tried, no boon from him was mine
 Whoever tried the tried, will repent having tried.

Of a physician, I asked the friend's state He said —
 "In being near the beloved, is torture, in being far, safety"

- 5 Suddenly, the veil from off my moon (the friend) the morning-breeze uplifted,
 Like the (resplendent) sun appearing in the fore-noon from behind the cloud

I said — "If, about thy street, I wander, reproach it bringeth '
 By God (I swear) that love, without reproach (to the lover coming from his beloved), never have we seen

Not requiring explanation is the state of my wounded heart
 Confirmed itself it is by the eye-water (the ink) of the reed

Since Hāfiz hath become the seeker (of thee), him, (give) a cup (in exchange)
 for his sweet life,
 So that, thereof, a cup of honour he may taste.

1 This Ode, where every alternate line is Arabic, is called *mulamma'* (mixed)

481, (492).

1. O beloved¹ separate from me, be not; for, the light of my eye thou art:
The ease of soul and the friend of the heart-distraught one.

From the (evil) eye-wound of the people, no injury be thine. (For,)
To exceeding beauty in heart-ravishingness,—— thou hast attained.

Off from thy skirt, (restless) lovers keep not their hand;
Their garment of patience,—— thou hast rent.

The evil-heart keep not. Ho! for thou also reachest to the day of union,
Since, night, the poison of separation from the beloved——thou hast tasted.

5. O-Mufti of the time! love for her, forbid me not;
I hold thee excused; for her—— thou hast not seen.

Far from thee, the evil eye! for, in the decoration of heart-ravishingness,
On the beauty of (handsome) Yūsuf of Kinnān, the line of (effacement)——
thou hast drawn

Again, through joy, to the ground my foot reacheth not;
Since, towards me, with grace and favour—— thou hast looked

The fancy of asking after (the state of) resourceless lovers, thou hast,—
As though, from them, the perfume of fidelity—— thou hast perceived.

Hāfiz! this reproach that the friend made thee,
Perchance, out from the blanket, thy foot—— thou hast drawn.

9. The secondline signifies:—

A work beyond thy capacity, thou hast done.
See Ode 409, c. 8.

482, (491),

1. O thou from the splendour of whose face, luminous (is) the lamp of the eye ;
 (And), like whose intoxicated eye, (aught) the world's eye—— saw not !
- (O beloved !) a dainty one like thee, head to foot, grace,
 Thy trace, the world beheld not ; God—— created not.
- Every zāhid who thy ruby wine-selling (the ruddy lip) beheld,
 The prayer-mat abandoned ; the wine cup—— took up.
- In intent upon the lover's blood, thy eye-brow and intoxicated eye ;
 Sometimes ambush this (the eye) made ; sometimes the bow that (the eye-brow)
 drew.
5. (O beloved !) the pigeon of my heart, like the half-slain fowl, how long,
 From the arrow-wound of thy cross-bow, in dust and blood,—— fluttered.
- Momently from my heart's consuming, smoke ascendeth ;
 Like aloe (-fuel),—on the fire how long shall I be—— placed ?
- If on that account that, with me, affrighted fortune becometh tame,
 From that mouth (of the beloved), I will bring forth the desire of my heart,——
 affrighted.
- If for thy cheek no inclination hath the eye-brow,
 Wherefore is it ever (curved) like my stature—— bowed ?
- If, on my lip, thou place thy lip,—immortal life, I gain,
 That moment when (in death), at the lip, my sweet life shall have—— arrived.
10. Like thy own tress, how long putteth thou off my heart,
 Bewildered and distraught, O light of both—— eyes !

5. *يسمى* is a contraction of :—

بسم الله الرحمن الرحيم In the name of God, the merciful, the compassionate.
 Uttered by one who slayeth an animal.

483, (495).

1. Happy (is) the breeze, ambergris be-perfumed, a perfumed pastile, desired of heart,
That, in desire of thee, arose early the morning!

O bird of auspicious face (the murshid, perfect, excellent)! the road-guide be :
For, from desire of the dust of that court (of God), water hath become my eye.

In recollection of my slender person, that is immersed in the blood (of grief) of
the heart,
The new (slender crescent) moon, from the quarter of the (ruddy) crepuscule,
they regard.

In love for thy (roseate) face, one day when, from this world, I depart,
From my tomb, the red rose in place of green herbage, shall blossom.

- 5 That one am I who, without thee, breathe. What shame!
Perchance, thou mayst pardon. If not, the excuse for sin is what?

In love's path, from thy friends, learned
The dawn, that desire rent the black under-garment.

For me (Hāfiz), give not grief (access) to thy tender heart;
For, this moment, thy Hāfiz himself uttered bismi-llāh (and in death departed).

4. The first line means :—
Since, in love for thee, I have shed blood, and drunk the heart's blood, one day when, in love
for thee, I die * * * * *
6. سمار signifies —
the under-garment touching the hair of the body.
The word is derived from شعر (hair).
The agent to "learned" is "the dawn."

484, (497)

- 1 The door (threshold) of the magians' house was swept and water-sprinkled
 (At the door) the Pir sat, and to old and to young, salutation—— gave
 In his service, the cup lifters (topers) all join girt,
 But, with the cap-crown, the canopy above the cloud was—— fixed
 The splendour of the cup and the goblet (holy travellers, possessed of ex-
 cellence) concealed the light of the moon (the qualities of the young magi-
 ans, Sākis of the tavern),
 The path of the young magians to the sun (the splendour of the glory of unity)
 the cheeks (of the holy travellers, possessed of excellence, joined with the
 qualities of God),—— waylaid
 From the grace and the strife (in state of restlessness) of the Sākis (the seekers
 possessed of excellence) sweet of work,
 Sugar broke asunder, (its petals), the lily shed, (its cords), the harp—— snapped
 5 In that chamber of privacy, notwithstanding all her graces, the bride of for-
 tune
 Placed indigo, and, on the tress of (dark, fragrant) musk, musk—— shed
 The angel of mercy (the perfect murshid) took the cup of delight (ma'rifat)
 (And) from the dregs, on the face of Hūr and of Parī (seekers of God), rose-
 water,—— dashed
 (To the bride of fortune), salutation, I made, and, with laughing face, she
 spake
 Saying —“ O sufferer of wine-sickness, poor, wine—— stricken !

3 نور ماه (the moon's light) may signify —

(a) the holy travellers possessed of perfection

(b) the light of the qualities of unity

معلجان (young magians) may signify —

Holy travellers possessed of perfection

3 The agent to “waylaid” is “cheeks”

5 In the magians' splendid dwelling, even the radiant bride of fortune renewed the dark indigo on
 her eye brow, and the fragrant musk on her hair She renewed her graces

7 Saying —O certain one, who art possessed of such qualities I who hath made thee so miserable
 and despicable, that, out from the corner of the house, thou hast gone, and on ruin pitched thy
 tent?

"Who doeth this that thou, with weak judgment and reason, hast done?

"From the treasure (wine-) house, thou hast gone, and thy tent on the waste hast
pitched

"Thee, union with wakeful fortune, I fear that they (fate and destiny) will not
give;

"For thou art asleep in the embrace of fortune, sleep—— stricken."

10. The sky is the led-horse leader of king Nasratu-d-Dīn,
Come, his hand in his stirrup, behold the angel hath—— fixed.

So that, perchance, the shoe of his steed it may be, the new (slender, crescent)
moon,

From the vault of the ninth heaven, a hundred kisses on his ground—— cast.

For the sake of gaining honour, wisdom, that is inspired of the Hidden,
From the vault of the ninth heaven, a hundred kisses on his majesty—— cast.

Hāfiz! to the wine house, come that to thee, I may present
Of those whose prayers are answered a hundred ranks—— arrayed

485, (498)

1 Last night, to the door of the wine house, I went, sleep—— stained,
The khirka wet of skirt, and the prayer mat, wine—— stained

The magian boy of the wine seller, cry making, came,
He said —“Awake, O wayfarer, sleep—— stained

“Washing and washing, do, then, to the tavern, proudly move,
“So that, by thee, this ruined cloister become not—— stained

“In purity, pass the stage of old age, and make not,
“The honour robe of old age, with the splendid dress of youth,—— stained

5 “In desire for those sweet of mouth (beloved ones), how long makest thou
“The jewel of thy soul with the melted ruby (the bloody tear)—— stained?”

In this deep sea (of love) those acquainted with love's path,
Were drowned, and were not with water—— stained

Pure and clean, be, and, from nature's well, come forth,
Giveth not purity water, earth—— stained

I said —“O soul of the world! not a defect is it, the rose-book——
“If, in the spring season, it become with pure (ruddy) wine—— bestained”

‘He said —“Hāfiz! to friends, thy jest and subtlety boast not,
‘Alas for this (thy) grace, with varied forms of reproach—— bestained”

1 The “wet skirt” and the “stained prayer mat” signify the sins of Hāfiz

2 The magian boy is mentioned for the sake of the inculcation of spiritual truths
The sanctuary of celestial love must be approached with purity

3 The second line may be —
“So that by thee, this cloister become not stained (kharab aluda)

4 In old age, the deeds of youthfulness do not

6 The water (or the lustrous water like, honour) of the world may bestain us, not so the water of
love's ocean

7 “Water earth bestained” signifies —
the human body (clay and water) unregenerated by God's grace

486, (496).

1 The skirt truler (damsel) kept moving in cloth, gold embroidered,
In envy of her, a hundred moon of-face, the collar of hempen cloth—— rent

From the heat of the fire of wine, round about her cheek, sweat,
Like drops of night dew on the rose-leaf—— dropped

A pronunciation, eloquent and sweet, a stature, tall and beautiful,
A face, gracious and heart alluring, the eye (in a bow) sweetly—— drawn

Her soul refreshing ruby (lip) of the water of grace born,
The boxtree (stature), sweetly moving, in daintiness—— cherished

5 That heart alluring ruby (lip) of hers behold, and that laughter full of ripple,
That sweet moving of hers, behold, and that gait—— reposed

Forth from our snare, that mistress dark of eye hath gone,
Friends ! what remedy may I make with this heart—— affrighted ?

Take care ! so far as thou canst, injure not people of vision,
No fidelity, hath the world O light of both—— eyes !

On account of that heart fascinating eye reproach how long shall I endure ?
One day glance O friend well—— chosen !

On account of the Khwaja's service, many the thanks that I shall utter
If to my hand fall that fruit—— natured

1 كسب (kusb or katan i nen) s gn fies —

(a) with ماهتاب ماه hempen cloth

(b) زركس s liken ,

7 In one state the world leaveth none

487, (499).

- 1 In the early morn, when intoxicated with the night's wine,
The cup, I took, with the harp and the flute

For (the sake of) wisdom, I placed road-provisions with wine,
Him (wisdom), to the city of intoxication, I sent travelling

Me, the form of the wine seller (the *murshid*) gave a look,
That safe, from time's deceit, I became

From the *Sāki* of bow eye-brow, I heard —
"O butt of the arrow of reproach!

- 5 "Like the girdle, profit from that waist thou gainest not,
"If within, (only) thyself thou seest.

"Go (about thy own work), over another bird, this net place,
"For lofty (inaccessible) is the *Ankā's* nest"

All He is—the companion, the minstrel, and the *Sāki*
As pretence (*is*) the fancy (the illusory form) of water and clay (the form of man).

(O perfect *murshid*!) the bark of the wine (of *ma'rifat*), give, that happily I may
come out
From this stream (the world of bodies), shore unseen

Who gaineth good profit from union with a lovely one,
Who, at love with herself ever playeth?

- 3 As with wine the wine seller maketh senseless, so with *ma'rifat* doth the *murshid*
6 To thee, the mysteries of *ma'rifat* will not be divulged 'Anka See Ode 4, c 2
7 In itself, nature hath no existence, it revealeth only God
9 Whoever is a lover of himself,—from him to another no profit reacheth
It is a rule that, to the limit of his power, the lover alloweth not others to enjoy his beloved

- 10 Void of the stranger, is the house wine drink,
For O peerless man ! save thou is none

Hâfiz ! our existence is an enigma

• The investigating whereof is fable and enchantment.

488, (494).

1. The moth of the lamp of thy (resplendent) face became the candle ;
On account of thy mole, care for my own state,—mine none.

Wisdom, who bound those love-distraught ;
By the perfume of the curl of thy tress, became distraught

At the glad tidings, in a moment, its life to the breeze, the candle gave,
When, a message to it, from the candle of thy face, it (the breeze) conveyed.

If, by the perfume of thy tress, my soul went to the wind (of destruction),
what matter ?
The ransom for the beloved is a thousand precious souls

- 5 On the fire (ruddy radiance) of her adorned (flushed) cheek, in place of me,
The grain better than her dark mole,—who saw ?

Last night, through jealousy, affrighted, I fell from my feet,
When, in the stranger's hand, my idol I beheld.

What plans we evoked and (none) had profit,
On her, our sorcery (of words) a (mere) tale became.

By the round form of the friend's lip, a covenant is mine,
That, on the tongue, I take naught save the tale of the cup.

The tale of the college and the cloister utter not For, again,
Into Hâfiz's head, fell the desire for the wine-house

1 "The candle and the moth" See Wilberforce Clarke's translation (out of the Persian) of the *Bustan* of Sa'di, iii pp 207 212

489, (501).

- 1 From the heart desiring ruby (lip of the true Beloved) ever is my ease,
(And) my work to desire, al hamdu-l-illah!

O obstinate fortune! Him, to thy bosom, tightly draw,
Drink, sometimes, the cup of gold, sometimes, the heart desiring ruby (lip).

Us, in intoxication, tales told,
The ignorant Pirs and road lost Shaikh^s.

Of the zāhid's word, we repented,
And of the 'ābid's deed, we seek the pardon of God

- 5 O soul! the explanation of separation, how shall I utter?
(Together are —) An eye and a hundred humidities (tears), a (stricken) soul
and a hundred sighs

Let not the Kāfir see (experience) this grief that hath seen (experienced),
The cypress from thy (lofty) stature; and the moon from thy (luminous) cheek

Than the lover's patience, naught is more pleasant
From God, ask patience, patience ask from God

The patched garment is the zunnar (the mystic cord) of the path (of tarikat)
Sūfī! this way and usage, cast down

Once, by His face, pleasant was my time,
On account of union with the Beloved, a hundred lauhash allah!

9 لرحش الله (lauhash allah) signifies —

the contracted form of لا ارحش الله (lā lauhash allah), an expression used in times of wonder, of respect, of perturbation, and of prayer

10. Away from the path of His service, I turn not my face
Up from the dust of His court, I lift not my head.

From Hâfiz's memory, the desire of Thy face took (made forgotten)
The prayer of the night-time, and the lesson of the morning-time.

490, (502).

1. If, in the street of that moon (the true Beloved) the sword (of calamity) rain,
(Beneath it), the neck, we have placed. The order is of God.

The regulation of piety, we also know;
But, with (our) road-lost fortune, remedy (is) what?

The shaikh and the admonisher, we seldom recognise,
Either (give) the cup of wine; or (make) the tale short.

I profligate and lover; then repentance;
I seek pardon from God! from God, I seek pardon!

5. Upon us, not a reflection (the glory of manifestations) from the sun of Thy face
fell.

O mirror of face! Alas! Thy (hard) heart, alas!

Bitter, is patience; fleeting (is) life,
This (being doomed to live), how long shall I experience?

In this way, heart bereft Hāfiz would not have been,
If, to the advice of the well-wisher, he had listened

Hāfiz! why complaineth thou, if union thou desirest?
In season and out of season, it is necessary for thee to drink the blood (of grief).

- 5 Upon us, the sun of Thy face (the sun of truth) shone not, and no splendour of manifesta-
tions this distraught one obtained

O Beloved of mirror face! O desired one of every friendless one! Alas, to none Thou in-
clinest.

Both the mirror and the heart are defaced by the sigh. Hence, the mention of them is elegant
In the world (the letter) agreeth with) in *Law* (a staff), and the letter : with the *Law* in—
(a bowl)

6. The second line :—

Would that knowledge were mine when, in soul and body, I may meet Him
Increasing beyond limit, is the desire of beholding in this world the Friend (God).
Would that it were known when death shall arrive, and the interview with the Friend appear.
The rendering (in the text) is by Professor R. Azū of Baghdād, Board of Examiners, Calcutta.

491, (500).

1. The 'Id, it is; and the season of the rose. Sākī! wine, bring.

In rose-season, the cup without wine, who hath seen——

placed?

Of this (hypocritical) austerity and (dry) piety, contracted is my heart:

Sākī! a little wine give, so that my heart may be——

expanded.

The Sūfi, who, yesterday, counselled the prayer of lovers;

To-day, him, intoxicated I saw, to the wind, piety——

given.

These one, or two, days, more, the (season of the) rose regard a gain:

If a lover thou be, joy seek with Sākīs, face——

smoothed.

6. O companions! departed hath the rose, why sit ye careless?

Without the sound of the stringed instrument, and the harp, and without the
Beloved and the cup of wine.

Thou knowest—in the assembly of the morning cup how happy appeareth,

The reflection of the Sākī's cheek in the cup (of wine)——

fallen

When the minstrel maketh the note, if it be possible he will sing

Of the elegance of Hāfiz's verse at the banquet of one prince——

born.

4. "Smoothed" signifies:—

void of hair

492, (504)

- 1 Since the tavern, my fate, Ilāh hath made
O Zāhid ! in this matter, say mine, what sin ?

That one, whose portion in eternity without begining, fell the cup of wine,
On the resurrection day, against him, this sin, why charge they ?

To the Sūfi hypocrite, khirka-wearer, double of face, say —
"Long handedness and short sleevedness,—who hath practised ?

For hypocrisy, thou keepest wearing the (blue) khirka,
That by the blue garment, the slaves of God thou mayst take from the path

- 5 I am the slave of the spirit of profligates, headless, footless
Before whom, a straw both worlds are not worth

Since that, from the tavern gained became my purpose,
With the college and the cloister, black became my face

Hāfiz ! go a beggar of the door of every beggar, be not
Save by "the will of God," thy own desire thou gainest not

- 3 Long handedness" See Ode 453, c 2

- 6 The second line —
Because in these places save deceit I saw naught

- 7 The second line —
Thy desire, thou obtainest not until before the beggars of God (holy men) thou comest and
askest for something — "in the name of God
That is until thou sayest —
"In the name of God (give me) something"

493, (503).

1. (O beloved!) suddenly, thy veil thou up-castedest. — This is what?
 Intoxicated, forth from the house, thou hastenedest. — This is what?
- In the power of the breeze, thy tress (thou hast given); to the order of the-
 watcher, thy ear (thou hast placed);
 Thus, with all thou hast contented thyself. — This is what?
- The king of the lovely ones, thou art; and the accepted of beggars, thou hast
 become:
 The degree of this rank, thou hast not recognised. — This is what?
- Fresh, to my hand, thy tress-tip, gavest thou not?
 Then, down from my foot (powerless), me thou castedest. — This is what?
5. The mystery of thy mouth, thy speech told; the mystery of thy waist, thy
 girdle:
 Yet, from the girdle, against me, the sword thou hast drawn. — This is what?
- Intently engaged with the die of love, every one:
 In the end, with all, crookedly, thou hast played. — This is what?
- Ḥāfīz! when, in thy straitened heart, the beloved alighted,
 The house void of the stranger, why madest thou not? — This is what?

1. ^{یہی ہے} (this is what?) signifies —

(a) this that thou didst is unworthy of thee.

(b) „ deed is what?

(c) „ hath what meaning?

4. To make one hopeful by kindness, and then heart-shattered by hopelessness—is what?

5. What meaning hath this—that sin cometh from this (the speech and the girdle), and revenge is taken upon that (me)?

494, (505).

1. Union with the Beloved than everlasting life,— better;
O Lord! me that (union) give; for that (is)— best.

Me, with the sword, He struck; and to none, I spake;
For, concealed from the enemy, the Beloved's mystery— best.

O heart! be ever a beggar of His street,
By the decree:—"Perpetual fortune— best."

O Zāhid! me, to paradise invite not;
For this apple of the chin (dimple of the Beloved) than that garden (of paradise)— better.

5. With the mark of service, at this door (of the Beloved) to die,—
By His soul (I swear) that, than the region of the (whole) world, (it is) better.

That rose, that foot-trodden of our cypress (the Beloved) becometh,
Its dust (trampled leaf) than the blood of the ruddy arghavān,— better.

For God's sake, ask my physician, (the Beloved)
Saying:—"At last, when (by the remedy of union), becometh this powerless
"one, (through separation)— better."

O youth! from the counsel of old men, turn not thy head,
For, the old mān's counsel than youthful fortune,— better.

Although the Zinda river (of Isfahān) is the water of life,
Yet out Shirāz than Isfahān,— better

10. One night He said.—My eye hath seen none
In the world, than the pearl of my ear— better

In the Beloved's mouth, speech (is) the jewel;
But, Hāfiz's utterance than that,— better.



The Letter Yā.

495, (514).

1. O heart! in the Beloved's street, passing— thou makest not,
The chattels of conjunction, thou hast, and a work— thou doest not

In the hand, the chaugān of desire, yet the ball thou strikest not,
In the hand, a game like this, and a prey— thou makest not

This (red) blood that, into thy liver, waveth,—
For the work (use) of thy face colour, a point (why is it that)—
thou makest not;

Musky (fragrant) becometh not creation's breath; because (swiftly) like the
wind,
On the dust of the Beloved's street, passing,— thou makest not

- 5 If, with the soul of grief, others have purchased the Beloved,
O heart! this deed, once,— thou doest not.

From this sword (the world), I fear that thou takest not the sleeve of the rose
(ma'rīfat),
For, the endurance of a thorn from its rose-bed — thou sufferest not.

To the dust thou castest, the cup joyous and full of wine, and wine
And of the calamity of wine sickness, thought— thou makest not

Enclosed in the sleeve of thy soul, are a hundred musk-pods,
Them, a sacrifice for the Beloved's tress,— thou makest not

Hāfiz! go For the service of the Friend's court,
If all do, once— thou doest not

6. Not lawful to thyself considerest thou the troubles of this world, ever the seeker of rest thou art
7 Desp'te thy power, no work thou completest, thy time thou wastest, and the calamity of wine-
sickness regard'st not

496, (573).

1. O heart! that moment when, intoxicated with wine rose of hue,—— thou art.
Without gold and treasure, with a hundred pomps of Kārūn—— thou art.

In the stage where to fakirs the seat of wazirship, they give,
I expect that above all in rank—— thou art.

In the path to the abode of Lailā (the true Beloved), wherein are dangers,
The first condition of its step is, that Majnūn (the perfect lover)—— thou be.

Thee, love's centre I showed. Ho! mistake make not;
If not, when thou lookest outside of the circle of lovers—— thou art.

5. Departed, the kārīvān (of thy fellow-travellers); and, in sleep, thou (art), and
the desert (is) in front:
(O heart! I know not) how thou goest; from whom, the path thou askest;
what thou doest; how (in this desert, ignorant of the path, alone)——
thou art.

A cup, drink; and on the skies, a draught, cast;
On account of time's grief, the liver of blood (of grief) how long, how long——
art thou?

The kingly crown, thou seekest; the essence (perfection) of thy own nature,
display:
If, indeed, of the essence (the race) of Jamshīd and of Firīdūn—— thou be.

Hāfiz! of poverty, bewail not. For, if this be thy poetry,
Appareth no one happy of heart, that sorrowful—— thou shouldst be.

497, (581).

1. God, I praise for the justice of the great Sultān —
Ahmad bin Shaikh Uvais bin Hasan Ilkhānī.

Khān bin Khān, Shahinshāh of Shahin-shāh-descent ;
That one, whom, if thou call the soul of the world — 'tis well.

Confidence in thy fortune bringeth he who hath seen and he who hath not seen ;
Excellent ! O thou (that art) worthy of such grace of God.

If, without thee, the moon ascend, it in two halves they dash —
The fortune of Ahmad (Muhammad), and the miracle of a Holy one (God),

5. Heart from king and beggar, the splendour of thy fortune ravisheth ;
Far be the evil-eye, for both soul thou art, and also the beloved thou art.

Turk-like, the forelock arrange. For, in thy fortune, is
The liberality of a Khākān ; and the energy of a Chingiz Khān.

Though (apparently) far, we are, to thy recollection the goblet, we drink ;
For, in the spiritual journey, distance of stage is none.

Not a rose-bud of ease blossomed from my Persian clay,
Excellent ! the Tigris of Baghdād ; and the fragrant wine.

The lover's head that was not the dust of the Beloved's door,
From the labour of head-revolvingness, when is freedom his ?

10. O morning breeze ! the dust of the Beloved's path, bring ;
That, luminous with it, the eye of his heart, Hāfiz may make.

1. Ahmad Ilkhānī (or Ahmad Jalāyir) was grandson of Hasan Buzurg, who died 1356, ruler of the territory of Baghdād.

Ahmad Ilkhānī died 1410.

6. In 1206 Chingiz Khān (d. 1154, d. 1227) received the title of Khākān ; and was declared emperor of Tātari, his capital being Karākurm.

His dominions extended 1,800 leagues east to west ; and 1,000 north to south.

498, (511).

- 1 O king of the lovely (the beloved) ones of the world ! for grief of being alone,
justice !
Without Thee, to the soul, my heart hath come. 'Tis the time when thou
shouldst come back ; (and me safety, give).

Me, so far from Thee desirousness and farness made,
That, from the hand, will depart the power of patience.

O (Beloved !) the pain (of love) for Thee (is) my remedy on the couch of unful-
filled desire :
And O (Beloved !) Thy memory, my consoler in the corner of solitude

In the compass of our fate, the point of the compass, are we
The favour (is) whatever Thou thinkest the order, whatever Thou orderest.

5. In the world of profligacy (of being a lover of God), is neither thought of self,
nor opinion of self.
In this religious order, Kufr is self-seeing and self-opinioning.

O Lord ! to whom is it fit to utter this subtlety that, in the world,
That lovely one of every place (the true Beloved) His face displayed not

Last night, to the morning breeze, complaint of His tress, I uttered
The breeze said — "A mistake ! This thy distraught thought, abandon (of Him
"complain not, whatever He wisheth, He doeth)."

Here with the chain (of His tress) a hundred morning breezes keep dancing
O heart ! so long as thou measurest not the wind (a thing impossible to do), this
is thy companion

Sâki ! not a colour (of decoration) hath the sward of the rose without thy face,
Moving make thy box-tree (stature) so that the garden thou mayst adorn

- 10 (O Beloved!) ever joyous, remaineth not the rose of this garden of the world
 At the time of powerfulness (perfection of beauty), the feeble ones aid (and their
 state, pity)

On account of this blue circle (the sky), bloody of liver I am, give wine
 So that, in the enamel-cup, this difficulty I may solve

Hāfiz! departed hath the night of separation, come hath the sweet fragrance of
 morn
 O lover of distraughtness! auspicious be thy gladness

498, (511).

- 1 O king of the lovely (the beloved) ones of the world! for grief of being alone,
justice!

Without Thee, to the soul, my heart hath come. 'Tis the time when thou
shouldst come back; (and me safety, give).

Me, so far from Thee desirousness and farness made,
That, from the hand, will depart the power of patience.

O (Beloved!) the pain (of love) for Thee (is) my remedy on the couch of unful-
filled desire:

And O (Beloved!) Thy memory, my consoler in the corner of solitude

In the compass of our fate, the point of the compass, are we:

The favour (is) whatever Thou thinkest the order, whatever Thou orderest.

5. In the world of profligacy (of being a lover of God), is neither thought of self,
nor opinion of self:

In this religious order, Kufr is self-seeing and self-opinioning.

O Lord! to whom is it fit to utter this subtlety that, in the world,
That lovely one of every place (the true Beloved) His face displayed not

Last night, to the morning breeze, complaint of His tress, I uttered
The breeze said — "A mistake! This thy distraught thought, abandon (of Him
"complain not; whatever He wisheth, He doeth)."

Here with the chain (of His tress) a hundred morning breezes keep dancing.
O heart! so long as thou measurest not the wind (a thing impossible to do), this
is thy companion

Sākī! not a colour (of decoration) hath the sward of the rose without thy face,
Moving make thy box-tree (stature) so that the garden thou mayst adorn

5 If, in praise of the dweller of Arāk (the beloved), the bird of happiness warbleth,
From its gardens, the moaning of my pigeons (in desire of the possessor of Arak)
will not be separated

Not much remaineth when to an end cometh the day of separation from the beloved;
From the hills of Himā (the beloved's abode) I almost beheld the removing of tents.

O happy that moment when thou enterest, and to thee I say — In safety,
Happy arrival! in the best of abodes, thou hast alighted.

5 اراک (Arak) signifies —

a tree of the desert, whereon camels feed, and wherewith they make tooth picks

دي الاراك (the dweller of Arak) signifies —

the illusory beloved who hath her dwelling in Arak, and thus exalteth the standard of her loveliness.

نجد (Najd) signifies —

the name of a mountain, of a city wherein is a mountain and wherein men are crowded. There is the lover's dwelling, and thence he hath opened the eye of inclination for the possessor of Arak.

When near the time becometh for the returning of the Najd birds to Najd from the valley (wherein is the tree Arāk and wherein the beloved dwelleth)—the gardens of Najd become not void of the pigeon's plaint that giveth me news of the returning of the birds

From the meadow where they roost, birds go in the morning to another place to feed, and the birds of another meadow alight there (the roosting place)

Hāfiz saith—

At night, when the birds of Najd return from that valley (wherein is the tree Arak, and wherein my beloved dwelleth) to Najd —my pigeons, in the gardens of Najd, enter upon complaining. Towards them I look with intense desire, and of them, with love's tongue, ask of my beloved's state

Although Hāfiz uttereth the tale of Majnūn and Lailā, yet verily he referreth to the state of himself and of his beloved

Majnūn's abode was in Najd, and there, in the beginning of the distraught state, he dwelt, Lailā's tribe was desert-dwelling and sojourned in every grassy place for the grazing of their cattle

For, from the whitenesses of Himā (the white salt barren places that occur in valleys), I have seen the tents standing

Rulers in the desert preserve the valleys, and when the grass arriveth at maturity lease them to the desert-dwellers

There, they bring their cattle, and tend them. When the grass is devoured outside they pitch their tents

Happy that moment when from Himā to Najd thou comest, and, to the seekers thy face shewest,

499, (507).

1. Came the breeze giving fragrance of Him^a (the abode of the beloved), and
my desire increased
From me to Su'ād (the beloved), greeting, who will convey ?

The hearing of the Friend's message is felicity and safety,
Be my precious life a ransom for the dust of the Friend's door.

To the evening (- shelter) of strangers, come, and the (bloody) water of our
eye, behold,
Like pure (red) wine in Damascus glass

If, to paradise, I inclined and became a covenant-breaker,—
Be neither my sleep agreeable, nor my sleeping place tranquil

- 1 There came the sweet odours of the torrent, that from the mountain reacheth the plain, and
filling the torrent beds, becometh the prohibitor of travellers
When this happened my desire for un on with the Beloved leaped forth from within —
“Desirous of what is prohibited is man” At this time, who will convey my greeting to
Su'ād (the Beloved)?
- 4 The explanations are —
- (a) O Su'ad! if, from Himā to Najd, thou incline, and be a covenant shatterer—thou sleep
maketh not happy, and also pleasantly cometh not.
O master of knowledge! when Najd, thou enterest, and thy face to the seekers, showest,
and the covenants, that with me thou hast, performest not—know well that, into my
nature, the fire of love's jealousy falleth, and off from me ease becometh cut in such a
way that there will be fitness neither of sleep for me, nor of me for sleep At that time,
all wailing will be my work.
- (b) O murshad! if to Najd, thou incline, and in propinquity to the Lord, upon prayer
enterest, and me, according to thy promise recollectest not, and me, hand seized, to God
consignest not,—I shall become without sleep and ease, and shall give myself to the
wind
- (c) O true Beloved! when Thou enterest Najd (paradise), and showest Thy face to the faith-
ful, and (in the fulfilling of Thy promise) exercisest delay, and makest me enter among
the crowd of the faithful—then to me come not pleasant the del ights of paradise.
- (d) O true Beloved! when, in Najd (my existence), Thou enterest upon splendour; and openest
to me the doors of manifestations, and in the fulfilling of these covenants that, in eternity
without beginn ng, Thou establ shedest with me, makest delay,—I shall become restless
and heart-shattered in such a way that there will be fitness neither of sleep for me
nor of me for sleep

500, (515)

O heart! if, from that pit of the chin (of the true Beloved),—
thou comest forth,

Everywhere that thou goest, quickly regretful,— thou comest forth

It is possible that (even) with a little water thee, the sky may not aid
If, thirsty of lip, (and hopeless) from the fountain of life—— thou comest forth

Sense keep, for if lust's temptation thou heed,
From the garden of Rîzvan, like Ādam,— thou comest forth

In desire of seeing thee, like the (radiant) morning, my soul I surrender,
Possibly, like the gleaming sun,— thou mayest come forth

5 Like the breeze, on thee, the breath of blessing I send to such a degree
That, from the rose-bud, like the rose, joyous and laughing—
thou comest forth

In the dark night of separation from thee, to the lip (ready to depart) came
my soul,
'Tis the time when like the shining moon, ——— thou comest forth

From my two eyes, on the dust of thy door, I have established a hundred streams

It may be that, like the moving cypress— thou mayest come forth

In the house of grief and of reproach, how long sittest thou?
'Tis time that, by the Sultān's fortune,— thou shouldst come forth.

Hāfiz! think not that that Yūsuf, moon of face (the Beloved)
Again cometh (to thee), and that, from the hut of sorrow,—thou comest forth

Hope is that, by good fortune, thee I may quickly see,—
Thou being joyous—in order-giving; and I, in slavery.

Though, worthy of the society of kings, I have naught,
For charity sake, me, in slavery, accept.

10. Being far from thee, I have become slender (lean) as the new (crescent) moon;
Although thy face like the moon, in its fulness, I have not seen.

Ḥāfiz! like the string of pearls of good water is thy pure lustrous verse;
For in the place of grace it surpasseth the verse of Niẓāmī.

Greeting, I say to thee:—

“O Su’ād! from the journey, thou hast come back; best, thy coming back and alighting; in the best, thy coming back.”

10. The meanings are:—

- (a) O Su’ād! verily far and separate from thee, I became. Though thy face like the moon I have not seen
(b) O Su’ād! verily far and separate from thee I became. In that state I am that I am a wane like the waning (crescent) moon. From waning, I gradually became effaced, and, in the world, became like the new moon, so that, save a phantom, was no example of my existence; and save existence, no appearance.

O wise heart! grief for a mean world, how long?

Alas it is that with beauteousness, it (the heart) became the lover of hideousness!

The stain of the *khirka* is the ruin of the world;

A way-farer, one of heart, one pure of nature—where?

• From his hand, Thy tress-tip why did *Hāfiz* let go?

Thus, was fate. What would he have done, if he had not let go?

11 The second line may be —

Alas it is that one of beauteousness should be the lover of one of hideousness.

13. Note the use of *as* in the second line

501, (506)

- 1 If to us a letter, that perfumed hair (the beloved)—had written,
The leaf of our existence, the sphere—would not have folded up

Although separation bringeth forth the fruit of union,
Would to God that this seed, the villager of the world (God)—had not sown

Forgiveness is the cash of that one to whom, here,
Is a Friend like a hūr³, and an abode like a paradise.

Thy reed—let not its sweet tongue be shed!—
Experienced not love far from Thee, if not, an answer (to me) it—would have
written

- 5 If on love, thy picture the architect of existence had not painted —
The atoms of love with the clay of Ādam, He—would not have mixed

Zāhid! not with delay, the story relate, that, in my cash (hand),
Is a Friend like a hūr, and an abode like a paradise

For the garden of Iram, and the power of Shudād, sell not,
A bottle of wine (of love), and a sweet lip (of the murshid), and the border of a
field

To the sky,—my ignorance and thy knowledge what difference?
There where vision is none,—whether beauteousness or hideousness (what
matter)?

Not alone the Ka'ba of the heart have I made the idol house,—
At every step, is—a cloister or a church

- 10 In love's inn, one cannot make happiness,
When the pillow is golden, with a brick, I am content.

3 The second line occurs in couplet 6.

6 Hūr See Ode 25, c. 2, 366, c. 5.

503, (519).

1. O thou that art ever proud of thyself!
If love be not thine, excused——

thou art.

Around those distraught of love, wander not,
For, for the best wisdom, renowned——

thou art.

(O father of lust!) not in thy head is love's intoxication;
Go (no access to me is thine), for, with the wine of the grape, intoxicated——
thou art.

The yellow (grief-stricken) face, and the grief-stained sigh are
For lovers, the evidence of affliction.

5. No beauty hath the garden of paradise,
Without the pure wine, and the lip of the hārī.

For thee, it is necessary to practise love for that moon,
Though, like the sun, famous——

thou art.

Hāfiz! thy own name and fame, abandon;
The cup of wine, seek; for wine-sick,——

thou art.

1. This is addressed to zāhids, proud of their own piety.
7. Without wine, wine-sickness departeth not.

502, (522).

1. O thou that lawful, the separation of lovers—— holdest;
 (And) apart from thy bosom, lovers—— holdest!

With a little water, the thirsty one of the desert, aid;
 By reason of that hope that, in this Path to God, thou—— holdest.

O soul! my heart, thou ravishedest; and thee, I forgave. But
 Guard of it, keep better than this (guard) that of me thou—— keepest.

Our cup that the other adversaries drink,—
 (It) we endure, if, lawful, thou—— holdest.

5. O (contemptible) fly! the presence of the (mighty) Simurgh is not thy place
 of display;
 Thy own honour, thou takest; and, our trouble, thou—— causest.

Excluded from this door (of the true Beloved), by thy own fault, thou fellest,
 Of whom, bewailest thou? complaint, wherefore (is it that) thou—— hast?

O Ḥāfīz! All violence and tyranny is the way of lovely ones;
 From this crowd (of lovely ones), thou art that one who, hope of fidelity,——
 holdest.

Ḥāfīz! from kings, shelter in service they seek,
 Work not done, hope of gift what (is it that) thou—— holdest?

5. Love-play, like true lovers, is not thy work.
 To us, thou givest trouble.

505, (518).

1. O thou that, on the moon (of thy radiant face), the veil of musky hair —
 Kindness, thou didst; on the sun (thy effulgent face, so that from love's fire, ^{castest,}
 lovers should not consume) a shade — ^{thou castest.}
- With us, the water (lustre) of colour of thy cheek, what will it do?
 Now, on water, the picture of thy own sorcery, — ^{thou castest.}
- From the lovely ones of the world, the ball of loveliness thou tookest. Be joyful!
 The (world-viewing) cup of Kay Khusrau, seek; for Afrāsiyāb, down — ^{thou castest.}
- In our desolate heart, the treasure of thy own love, — ^{thou placedest}
 On this ruined treasure, mercy's shadow — ^{thou castest.}
- 5 In a different way, with the (luminous) candle of thy face, love every one played;
 Out from the midst, into trepidation, the moth, (the lover), — ^{thou castest.}
- Though, through intoxication, ruined I am—my devotion, reject not.
 For, in this employment, me, in the hope of reward, — ^{thou castest}
- (For the sake of) one glance, thy veil thou up-castest in the place-of-splendour;
 And into the veil, through shame, Hūr and Pari — ^{thou castest.}
- The sleep of the wakeful, thou boundest (preventedest); then from the picture of fancy,
 On the night-prowlers of the troop of sleep, a suspicion, — ^{thou castest}

1. This is addressed:—

(a) to the true Beloved.

(b) " " murshid.

2. Thy sorcery resembleth this that on water it casteth a picture. With me, I know not what thy cheek will do.

On thy own cheek, a line (of down) thou broughtest forth,—thou mayst say that on water the picture of sorcery, thou castedest.

7. Hūr. See Ode 25, c. 2; 366, c. 5.

504, (521)

1. O thou that, in the tavern-street, thy dwelling— hast !
The Jamshid of thy own time, thou art, if, on the cup, thy hand— thou hast.

O thou that night and day, with the tress and the face of the Beloved, passest !
Be opportunity thine, so that a happy morning and evening—thou mayst have

O thou who, in union with the heart's ease, privacy chocest !
As gain, regard this moment when thy great desire— thou hast

O morning breeze ! at the head of thy path, those consumed with love, are
expectant,
Whether, from that (true) Beloved (many a) journey made, a message—
thou hast.

- 5 (O true Beloved !) though, at the time of fidelity, stability (constancy) is not
thine,
Thanks, I offer that, against violence, stability— thou hast

Thy (dark) mole, fresh of head, is a pleasant grain of pleasure But,
On the border of its sward (face), alas what a snare (the tress)— thou hast.

From the laughing lip of the goblet, the soul's perfume, I perceive,
O Khwaja ! smell if, for that, a perfume place— thou hast.

If, from thee a name a stranger seek, what (a wonder) it will be,
To day, in this city, thou art one, who a great name— hast

Kind became (even) the (cruel) sky, since, abandoning of violence doing it
made
O soul ! thou art one who, in this way (of violence), a great moving— hast

- 10 The guardian of thy soul will be many a prayer of dawn,
For, like Ḥāfīz night rising, a slave— thou hast

506, (512).

1. O thou; in whose face (are) revealed the splendours of sovereignty;
And, in whose thought, (are) concealed divine philosophies!

In the country of faith, thy reed—it, may God bless!—

A hundred fountains of the (limpid) water of life from a small ink-drop
opened

On Ahriman, shine not the splendours of the ism-i-a'zam,
Thine, is the country and the seal-ring. What thou wishest,—order.

Doubt in Sulaimān's pomp, whoever displayeth,—

On his wisdom and knowledgē, (even) the bird and the fish will (in mockery)
laugh.

5. Though, sometimes, on his head, the cap of sovereignty, the hawk putteth,—
The usage of sovereignty, the birds of (the mountain of) Kāf (well) know.

That sword, to which, out of its own bounty, the sky giveth lustre,—
Alone, without the aid of an army, will sever the world.

In respect of the friend and of the enemy, pleasantly writeth (in the magic
figure) thy reed —

"The amulet, life-increasing (for the friend), sorcery, life-decreasing (for the
enemy)."

1. This is addressed to Nusratu-d-Dīn Shāh Yahyā. See Ode 506, c. 11.

3. "Ism-i-a'zam." See Ode 189, c. 2.

5. In the mountains of Kāf, only the Simurgh is sovereign. See Ode 4, c. 2.

7. They write the names of the two persons whose lot is to be determined; and, beneath those
names, the numbers of the Abjad.

After dividing the numbers by nine, victory will be as follows —

Both odd. The less (in number) conquers	Both even. The less (in number) conquers
Both equal. The less (in age) conquers.	One even, one odd The greater (in number) conquers

See Sitrāju-r-raml by Maulavi Raushan 'Alī.

Misdāku-r-raml" by Muhammad 'Attār Māl Lāhūrī which can be obtained from the Press of Mun-
shi Nuwul Kishur, C.S.I., Lucknau.

From the desire for the intoxicated narcissus (eye), and for the ruby (lip), wine-worshipping,

Into wine, Ḥāfiz sitting in *khilvat*,— thou castest.

- 10 For the sake of capturing the heart, on his neck, the chain of thy tress,
Like the (mighty) noose of *Khusrāu*, the master of necks,— thou castest.

Nusratu-d-Dīn Shāh Yahiyā,—O thou who, the enemy's land,
Into water, with the foam of thy (flashing) sword, like fire,— thou castest!

The Ruler, Dārā of pomp,—O thou, who, the sun's crown,
From the height of mightiness, on the dust of the door-post,— thou castest!

From the cup, world-viewing, wine drink; for, on Jamshid's throne,
From the face of the desired Beloved, the veil (down) — thou castest.

Shelter from the water (lustre) of thy (flashing) sword, by which lions,
Thirsty (with wounds), thou madest, and heroes into water (of shame) —
thou castest!

- 13 The first line may be.—

From the world's cup, wine drink; on Jamshid's throne, behold that

- 14 This is the first concluding couplet of an Ode in which the word *Ḥāfiz* is omitted.
In the ninth couplet, the word *Ḥāfiz* appeareth.

506, (512).

- 1 O thou, in whose face (are) reverled the splendours of sovereignty,
And, in whose thought, (are) concealed divine philosophies!

In the country of faith, thy reed—it, may God bless!—

A hundred fountains of the (limpid) water of life from a small ink drop
opened

On Ahriman, shine not the splendours of the ism : a'zam,
Thine, is the country and the seal ring What thou wishest,—order

Doubt in Sulaimān's pomp, whoever displayeth —

On his wisdom and knowledgē, (even) the bird and the fish will (in mockery)
laugh

- 5 Though, sometimes, on his head, the cap of sovereignty, the hawk putteth,—
The usage of sovereignty, the birds of (the mountain of) Kaf (well) know

That sword, to which, out of its own bounty, the sky giveth lustre,—
Alone, without the aid of an army, will sever the world

In respect of the friend and of the enemy, pleasantly writeth (in the magic
figure) thy reed —

' The amulet, life-increasing (for the friend), sorcery, life decreasing (for the
enemy) "

1 Th s is addressed to Nusratu-d D n Shah Yahya See Ode 506, c 11

3 Ism : a'zam ' See Ode 189 c 2

5 In the mountains of Kaf only the S murgh is sovereign See Ode 4 c 2

7 They write the names of the two persons whose lot is to be determined, and, beneath those
names the numbers of the Abjad

After dividing the numbers by nine victory will be as follows —

Both odd The less (in number) conquers	Both even The less (n number) conquers
Both equal The less (n age) conquers	One even, one odd The greater (n number) conquers

See S traju r raml by Maulavi Raushan 'Alī

Misdākū r raml by Muhammad Attar Māl Lahurī which can be obtained from the Press of Mun
shi Nawwāl Kishur, C S I Lucknow

O thou, whose elements (are) created of the alchemy of honour;
And O thou, whose fortune (is) safe from the disaster of ruin!

If, on quarry and mine, a flash of thy sword fall,
To the ruby, red of face, it giveth the hue of withered (yellow) grass.

10. O King! tis a life (-time) since void of wine was my cup:
Behold (thereof) from the slave, a claim; and, from the muhtasib, testimony?
The weakness of the night-sitters, I know, thy heart will pity;
If, of the breeze of the morning-time, my state thou ask.

Sākī (Murshid)! from the fountain of the tavern (of ma'rifat), a little water
bring,
So that, from the wonder of the monastery (pride of our own devotion), the
kharḳas, we may wash (and, in supplication and in submission to God,
engage).

In Ādam's household, as long as the way of sovereignty was,
Like thee, none hath known this science (of sovereignty) as it is.

Cometh not violence from the (cruel) sky so long as angel of quality thou art;
Oppression on me departed from the world, (since) world-shelter thou art.

- 15 When, on the sin of pure Ādam, lightning flashed,
Us, the claim to sinlessness how adorneth (befitteth)?

O asylum of created beings! O bestower of gifts!
On poor me (whom calamities have visited), mercy show!

Hāfiz! since, sometimes, thy name the King taketh (mentioneth),
To him, grief on account of fortune display not; in pardon-seeking, come back.

8. Nusratu d-Dīn Shāh Yahyā! who art described with such qualities; consider. For Ādam, the father of mankind, gained freedom from sin. Claim to purity, how may we make; and from sin, desist?

12. Apparently, these persons are the profligates of the drinking-place.

15. Ādam's title is —
آدم مَعَى اللَّهِ Ādam, pure of God,
" the father of mankind.

See c. 8.

16. This couplet is in Arabic.

507, (516).

- 1 O thou, of whose street, (only) a tale is the tale of paradise;
And of whose face, (only) a sign is the description of the beauty of the Hūr.

From thy ruby lip, (only) a jest is (the life-giving) breathing of 'Īsā;
And, from thy sweet mouth, only a sign (is) the water of life.

(Together are)—every fragment of my heart and a tale of grief;
(Together are)—every line of thy qualities, and a verse of mercy.

'Itr-diffuser of the assembly of souls, when would it (the rose) have been,
If, to the rose, thy perfume, thou hadst not entrusted?

5. In desire of the dust of the Friend's path, I consumed,
O morning breeze! bring to mind that even a little protection thou gavest not

If, in the fire, appear the form of thy (lovely) face—
Sākī! come (and give wine); for (even) of hell, no complaint (then) is mine.

Took the horizons (of the world), the perfume of my roasted (grief-stricken)
heart;

This consuming of my heart, (into the beloved's heart) may penetrate.

O heart! in absurd knowledge (thou wast); and from the hand, life passed,
A hundred sources (of capital) thou hadst; and a sufficiency, thou madest not.

From this lesson of grief, Hāfiz's desire, what it is,—thou knowest;
From thee (O murshid¹) a glance (of kindness); and from the Khusrāu (God)—
the bounty (of pardon).

1. "Hār." See Ode 25, c. 2; 366, c. 5.

4. From Muhammad's sweat, sprang the red rose. See Ode 34, c.

508, (523).

1. This khirka that I have in pledge for wine—— best;
 This meaningless book immersed in pure wine (of ma'rifat)—— best.
- My life, how I ruined! as much as I gazed,
 In the tavern-corner, fallen intoxicated,—— best.
- Since, from poverty, far is counsel-considering,
 Both my heart full of fire—best; and my eye full of water,—— best.
- To the people, the state of the zāhid, I will not utter,
 For this state, if I utter,—with the harp and the ribāb—— best.
5. Since, in this way, headless and footless (fickle) are the sky's motions,—
 In the head,—desire for the Sāḳī; in the hand,—wine—— best.
- From a heart-possessor like thee, the heart up I pluck not. Yes,
 If I endure torment,—at least in the curl of that tress,—— best.
- Ḥāfiz! since old thou hast become, forth from the tavern, come;
 In youth's season, profligacy and desire—— best.

1. "The meaningless book" may signify:—

(a) Ḥāfiz's verse

(b) a book wherein is no mention of truths and of divine knowledge.

509, (520)

- 1 O thou who, in our slaughter, mercy ————— exercisest not
Profit and capital, thou consumest manliness ——— thou showest not

Deadly poison, the sorrowful ones of calamity (lovers, sorrowful through separation from thee) drink,

- The design of (slaying) this tribe (of lovers) is dangerous. Take care that it,
————— thou doest not

Since, with a corner of thy eye, our grief it is possible to take,
The part of justice it is not, that our remedy (for freedom from grief) ———
————— thou makest not.

Since, in hope of thee, our eye is the ocean (through weeping) ———
why (is it that)

On the ocean shore, in recreation, passing ——— thou makest not?

- 5 The tale of every violence that, of thy gentle nature, they made, ———
Is the word of the interested (and is therefore discredited) Those deeds (of
violence) ——— thou doest not

O Zāhid! if our beloved display splendour to thee (by visiting thee),
From God, save wine and the beloved, a wish ——— thou makest not

O Hāfiz! adoration of his eye-brow (curved) like the prayer arch, ——— make;
For save here, a prayer from sincerity's source ——— thou makest not

- 5 Because of thy good qualities, good of action and of thy ways merciful in effect — the flatterers,
and the seekers of the path of sweet speech described to thee the deeds of former beloved ones
Associated with design (for the acquisition of reward) is this talk Whatever he saith, do not,
for in error's path, he striveth
In the state of illusory love, Hāfiz wrote this Ode; and the illusory beloved, thus counselled

510, (510).

1. O thou void of news (of love) ! strive that the master of news,—
 So long as way-farer thou art not, road-guide how (is it that) —
 thou mayst be :
 thou mayst be ?
- In the school of truths (and of ma'rifat), before love's master (the murshid, perfect and excellent) ;
 Ho ! O son ! strive that, one day (worthy to be) father (old) —
 thou mayst be.
- Far from love's degree, thee, sleeping and eating put ;
 To love, thou attainest at that time when sleepless and foodless —
 thou shalt be.
- When, on thy heart and soul, the light of God's love falleth,
 By God (I swear) that fairer than the sky's (resplendent) sun —
 thou shalt be.
5. From the copper of thy existence, like men of the Path (ṭarikat), thy hand wash,
 So that love's alchemy, thou mayst obtain ; and gold —
 thou mayst be
- From head to foot, thine all God's light shall be,
 When footless and headless (the world's chattels and ease abandoned), in the
 Path of Him possessed of majesty, —
 thou shalt be.
- A moment, immersed in God's sea, be, think not,
 That, to the extent of a single hair, with the water of seven (all the) seas (of the world), wet, —
 thou shalt be.
- If the face of God be the spectacle-place of thy vision
 After this, not a doubt remaineth that the possessor of vision, —
 thou shalt be.
-
5. The (base) copper of thy existence, abandon, and of it, without news be.

If, below and above (ruined), the foundation of thy existence be,
Think not in thy heart that, below and above,—— thou mayst be.

Ḥāfiz! if in thy head be desire of union (with the true Beloved),
It is necessary that the dust of the court of Him possessed of vision,——
thou shouldest be.

511, (524)

1. To the adversary, utter not the mysteries of love and of intoxication
 So that, without knowledge (of love), in pain of self-worshipping, he may die
- Notwithstanding weakness and powerlessness, like the pleasant breeze be,
 In this Path (of love), more pleasant than body-soundness is sickness (in grief
 of love)
- Veiled in the corner of safety, how can one be,
 As long as, to me, the mysteries of intoxication thy narcissus (eye) uttereth?
- (O Zāhid!) the lover (of the true Beloved) be, if not, one day, the world's work
 endeth,
 (And), from the workshop of existence (the world), the picture of thy purpose
 unread (unattained, thou shalt die)
- 5 At the threshold (where humbleness is greatness) of the (true)*Beloved, of the
 lofty sky (loftiness of rank) think not
 (God forbid) that, from the summit of loftiness to the dust of lowliness, thou
 shouldest fall!
- Although the thorn diminisheth life, pardon for it the rose seeketh,
 By the side of intoxication's delight, easy is the bitterness of wine
- Sāfi! the cup drink, Hāfiz! the great flagon prepare,
 O ye short of sleeve, how long (practise ye) long handedness?

1 Odes 511 and 512 of this text form Ode 524 of the text of Calcutta, Delhi, Lukhnau and Kahn-
 pur

7 كؤس signifies —

a two handled, spouted, glass flagon, wherein to refine wine resteth four days

"Long handedness." See Ode 455 c. 2

512, (524).

1. O heart ! a moment, void of love and of intoxication, be not ,
At that time, go when, from non-existence to existence, thou escapedest

If the khirka-wearer, thou see, engaged in thy own work be ,
Every kība that is—better than self-worshipping is

In the religious order of tarikat (love) immaturity is kufr ,
Yes, the path of profligacy is—expertness and quickness

As long as (in thyself) the wisdom of excellence thou seest (and, of that wisdom,
art proud), thou sittest void of divine knowledge ,
To thee, one word I say —“Thyself, behold not, so that (in safety) thou mayst
escape ”

5 These calamities that have arisen I had (fore) seen that day,
When, awhile with us, through perverseness, thou satest not

O my Sultān ! for God's sake, (exercise pity) , us, thy (black) tress hath shattered ,
Long-handedness like this, how long maketh the black ?

Last night, in the assembly of the magians, to me how well said that idol —
“If the idol, thou worship not, with the kāfirs, what work (is) thine ?”

O soul ! to the power of the deluge, thee, love will consign
(Swiftly) like lightning, thou thoughtest that from this tumult, thou wouldst
escape

From the Path, Hāfiz gazed till he beheld thy lovely tress,
Notwithstanding his loftiness,* trodden in lowliness (truly humble), he became

1 See Ode 511, c. 1.

6 ‘Long-handedness.’ See Ode 435, c. 2

513, (529).

1. This my subtlety, hear that, free from grief, thyself—— thou mayst make;
 "Blood (of grief) thou drinkest, if search for victuals, not placed (intended for
 thee),—— thou makest."

In the end, the clay of the goglet-maker (potters) thou wilt become;
 Now, think of the pitcher (of thy heart) that, it, full of wine (of ma'rifat and of
 love),—— thou mayst make.

If, of those men thou be, whose desire is paradise,
 O Pari-born! ease with man, how long (is it that)—— thou makest?

On the (sitting-) place of the great, boastingly it is impossible to lean,
 Unless, the chattels of greatness, all prepared,—— thou makest.

5. The writing of (God's) bounty, how taketh away thy heart (stuffed with sensual
 claims and ideas of impurity?)
 Unless pure of the stuffed picture, the leaf (of thy heart) —— thou makest?

O Khusrau of those sweet of mouth (Hāfīz)! rewards are thine,
 If to Farbād, heart-fallen, a glance —— thou makest.

Hāfīz! if back to the Merciful, thy own work thou pass,——
 O great the pleasure that with fortune God-given,—— thou makest.

O breeze! the service of Khwāja Jallalu-d-Dīn do,
 Till, full of the lily of the valley and of the noble lily, the world——
 thou makest

- 1 What fate hath given, with it be content.
 2 Thy body, in whose preservation thou art engaged, will become dust (in the grave)
 3 Otherwise—
 If of those men thou be that thy desire is paradise,
 Ease with man, how long makest thou (who art) Pari-born?
 8 Jallalu-d Dīn See Ode 517, c. 1.

514, (530).

1. If to the voice of the bulbul and of the turtle-dove, wine thou drink not,
Thee, how may I cure? The last remedy is the cautery.

When (in spring-time), her veil the rose up-lifted; and the bird shouted "hū, hū!"
From the hand, the cup put not. Wherefore makest thou (the reproachful cry)
"hai, hai"?

When, in thy hand, is the water of life,—thirsty die not;
"Die not; living is every thing from water."

Of the colour and perfume of the spring season, lay up treasure;
For keep arriving in pursuit the highwaymen, autumn and winter.

5. Time giveth naught that, back again, it taketh not;
From the mean, generosity seek not; for his existence is no thing (worthless).

The pomp of sovereignty and of command,—how hath it stability?
Of the throne of Jamshīd and of the diadem of Kay,—only a word hath remained.

Treasure-possessing, by the inheritors is kufr,
According to the word of the minstrel, and of the Sāḳī, and to the decision of
the drum and of the pipe.

1. When naught is of avail, they apply burning.
This is from the Hadeṣ.

2. If, from the hand, the cup thou put, then is sorrow.

هـ signifies:—

(a) in Persian, hū, "the cry of the owl *Glaucidium Brodaeri*."

(b) „ Arabic, huva, "he is;" in a religious sense, "He (God) is"

هـ signifies:—

(a) in Persian, hai, "alas!"

(b) „ Arabic, hīya, "she is."

See Ode 562, c. 9.

3. The second line of c. 3 is in Arabic; and is often inscribed over fountains.

7. Those who, without trouble, have obtained wealth by heritage,—their wealth thou hast.
That is—

The preserving of wealth, the amassing of it, the practising of avarice with it, the expending of it on the cup and the minstrel is kufr.

On the hall of the garden of the Abode (the threshold of the perfect murshid),
 they have written :—
 "Who purchased the world's favour, to him, woe!"

Generosity remained not; my word (of counsel), I close; wing is where?
 To the joy of the soul and the spirit of Ḥātim Tai, (it)—give.

10. God's perfume (of liberality), the miser perceiveth not. Ḥāfiz! come:
 The cup take; liberality, practise; on me, the responsibility (that saved thou
 shalt be).
-

9. Ḥātim Tai was an Arabian, chief of the tribe of Tai, celebrated for his liberality, his wisdom, and
 his valour. His tomb is at Anwarz in Arabia.

See a translation (out of the Persian):—

(a) of Ḥātim Tai by Duncan Forbes.

(b) of the Bostān of Sa'di by H. Wilberforce Clarke.

.515, (531).

- 1 (If) awhile, in tranquillity of heart, at one moon of face (the illusory beloved) a glance (thou shouldest make),
('Tis) better than that the kingly crown thou shouldest have; and, (in perturbation and agitation) a whole life of hāi and hūi!

By God (I swear) that mine is envy of my own eye (falling) on thy cheek,
For pity (full of disaster) is the glance on one of tender-face like this.

Went my heart; and, to the stranger (from the other world), I know not what
chanced;
For, went life; and, from no quarter, hath come a particle of news.

To an end, came my breath; Thee, fully my glance saw not;
Save this (to see Thee), to us remaineth not a desire, nor a wish.

O breeze! dishevel not the tress-tip of that Pari-like one (the true Beloved),
As ransom for the thread of one single hair of whom, Hāfiz (would give) a
thousand lives.

1. Otherwise.—

Awhile in tranquillity of heart, at one moon of face, a glance (to make),—
Better than the kingly crown (to have), and a whole life of hai and hui.

هائي (hāi) signifies —behold!

هوى (hūi) „ —a cry.

See Ode 514, c. 2.

516, (532).

1. As my love (so) the work of Thy beauty took — a great perfection,
 Happy be on this account that, this beauty (of love and of form) hath not
 (even) — a little decline

In my imagination, it cometh not that in the (vain) imaginings of wisdom,
 In any way, should come more beautiful than this — a form.

That moment when, with Thee, I may be, the space of one (long) year is (only)
 — a short day,

That moment when, without Thee, I may be the (momentary) twinkling of the
 eye is — a long year.

Life's delight would have been gained, if, with Thee, for us,
 Ever in life (only) one day had been the lot of — a great union

5. O beloved! in sleep, the image of thy face how may I behold
 Because, out of sleep, my eye seeth naught save — an image?

On my heart, bestow pity For, from love for the lovely face,
 My powerless body became slender (and wan) like — a new (crescent) moon

Ḥāfiz! if thou desire union with the Beloved, make no complaint,
 For thee, on account of separation, is necessary greater than this —
 a load

4. شد (I became, it went) signifies —

- (a) منشد it would have been
- (b) برباد شد it went to the wind

Observe that روزی signifies —

'One day,' and also "lot"

When شد (in the first line) has meaning (b) معر حامل is a qualifying adjunct to حظ

In some copies in the second line, شد occurs in place of شد

In this case, the explanations are —

- (a) If union with Thee had been ours life's delight would have been gained, notwithstanding that ever, one day in a whole life, union with Thee was not gained
- ii Although in a whole life, union with Thee had not been gained notwithstanding that, in expectation, life's delight would have been gained
- (b) By reason of want of union with Thee, the delight of life-acquisition went to the wind.

Add to the first line, —

If union with Thee had been

- 5 In my eye, is no sleep

517, (533).

- 1 From the cypress-bough, in Pahlavī shout, the bulbul,
Last night, the lesson of the stages of spirituality (the Masnavī of Jalālu d-Dīn Rūmī) kept saying —

"Come, for the rose hath displayed the fire of Musā,
"So that, from the (fiery) bush, the subtlety of the unity (of God), thou mayst hear"

Melody-measuring and jest uttering, are the birds of the garden,
So that, to Pahlavī *ghazals* (and Persian subtleties), wine the *khwāja* may drink.

Happy the time—the (quiet) mat of beggary, and the sleep (thereon) of tranquillity,
For, not befitting the *khusravī* crown is this ease

- 5 Naught from the world took Jamshīd, save the (world-viewing) cup,
Ho! on worldly chattels, bind not thy heart!

Darvish and beggar, I am, yet equal, I make not—
The ragged felt (darvish) cap to a hundred (splendid) *khusravī* crowns

To his son, the years endured (old) villager spake how well,
Saying — "O light of my eye! save that sown, thou reapest naught"

Man's house with the glance, thy eye hath darkened,
Thine, be no wine-sickness! For, intoxicated, happy thou goest.

- 1 *یهر* signifies —
a city, the region of Isfahan, Ras and Dīnvar

یهری signifies —

One of the seven ancient languages of Persia; a language of the city See Ode 211, c 6
Maulāna Jalālu-d Dīn Rūmī (b 1207, d 1273) founded an order of darvishes, *sūfis*, in Iconium (Asiatic Turkey) where he is buried His works are regarded as the effect of inspiration, only inferior to the Kurān

- 2 The second line refers to the burning olive bush wherein to Mūsā God revealed himself, saying
Anā Allāhu "I am God"

This tale of wonder of inverted fortune, hear ;
 Us, the beloved, with the (revivifying) breath of 'Isā, slew.

- 10 To the slave's verse, wine drink. Thine, be no heart-straitedness!
 On the head of worldly chattels, (be) dust after thee.

Perchance, more (than his due), Ḥāfiz's allowance (of wine) the Sāḳī gave,
 That disarranged became the Maulavi's turban-tassel.

11. Ḥāfiz is here represented as a Maulavi
 The couplet means that the Sāḳī gave Ḥāfiz more than his (due) allowance.

518, (534).

- 1 (O beloved!) come, towards us this hatred exercise not,
For the light of ancient society,—— thou hast
- My counsel hear, for this pearl (of counsel) much better (is)
Than that jewel that, in the treasury,—— thou hast.
- (O Sākid!) to the cry of the poor wine-drinkers come (Them, give wine) —
For God's sake,—if the wine of last night—— thou hast
- But, to the profligates, thy face how mayst thou show,
Thou who,—the mirror of the sun and of the moon,—— thou hast?
- 5 O Shaikh! sense, keep, against the profligates speak not,
Lest that with God's love hate—— thou have
- (O Zāhid!) fearest thou not my fiery (burning) sigh?
Thou knowest, the woollen khirka, (easily consumed)—— thou hast
- Hāfiz! I have not seen (verse) more beautiful than thy verse,
Which, in thy heart,—by the great Kuran (I swear),—— thou hast

- 5 O Shaikh! of the profligates complain not, their defect, reveal not; for whatever they do God doeth
Then, thou mayst say that hate thou hast with the decree of God, to whom evil thou imputest.
- 6 From بشمه (wool) they make linder Upon the woollen khirka, fire quickly seizeth .

519, (526).

1. In my eye, the eye-brow of one moon of form, I have made ;
The fancy of one fresh of down, I have pictured—— a place.

The hope is that the order of my love-play
May reach from that bow-eyebrow to the rank of—— a (beautiful) *Tughrā*.

- From the hand, went my head ; from expectation, my eye consumed ;—
In desire of the head and of the eye of—— an assembly-adorned.

In that place where, with a glance, the lovely ones strike the sword,—
Wonder not, at a head which, hath fallen (severed) at—— a foot.

5. (From separation), perturbed is my heart ; fire to the *khfṛka*, I will set (and,
from this, escape) :
Come, come ; for, glorious, it will make—— a spectacle.

Since, from His (the true Beloved's) face the (effulgent) moon in the bed-
chamber is mine,
For the twinkling of the star (the illusory beloved) where is (even)——
a little solicitude ?

My heart's rein I, the darvish, have given to that one (God),
To whom, for any one's crown, or throne, is not (even)—— a little solicitude.

Separation or union—what mattereth it ? The Friend's will, seek :
For, from Him, (ought) beside (union with) Him, vain is—— a wish.

4. The second line may be :—

At a head which at the foot hath fallen (in obeisance), wonder not.

2. Separation, or union. Both are equal.

If He approve of separation, separation, seek ; if He approve of union, union, seek.

In the day of events (of death) make ye our coffin of the (lofty) cypress,
 For, we go with the mark of—— a lofty one

- 10 For scattering (on Hāfiz), through exceeding desire the fishers bring forth
 pearls,
 If Hāfiz's bark should reach—— a sea.

520, (525)

- 1 By His (the true Beloved's) soul I swear that if power of (sacrificing) my life
 had been,
 The humble offering of His slave, it— would have been

If foot bound to His tress my heart had not been,
 In this dark dust-heap (this world), rest mine, how— would have been?

Would to God by my door, like a flash of light, he had entered
 (So) that, on my two eyes his order current— had been!

In face, like the (resplendent) sun of the sky, peerless of climes is He
 In heart, alas, that (only) a little kind He— should have been.

- 5 Him, even in sleep, I see not What room for (speaking of) union?
 When this (union) might not be, (Him), we saw not Would to God that (the
 beholding of Him in sleep)— had been

Confessor, in service to His stature, the (tongueless) cypress—
 would have been,
 If, to it, like the noble (ten tongued) lily, tongue— had been

Forth from the screen when would have fallen Hafiz's wail (of lustrous verse),
 If not fellow companion of the birds, morning singing he— had been?

522, (537).

1. Perchance, with desire (of *khilvat*) by the marge of a pool, thou sittest not,
If not, every calamity, that thou experiencest, all thou experiencest from self-
seeingness.

(I conjure thee) by God, Whose chosen slave, thou art,
That, to this ancient slave, none thou choose (*prefer*).

- After this (together are)—we and beggary. For, at the head of love's stage,
To (wretched) way-farers (lovers) is no remedy save wretchedness

Thee, the *Khusrau* of those moon of face, respect and shame did;
Afarin on thee! for worthy of a hundred such thou art.

- 5 If, in safety, love's deposit I take, there is no fear,
Easy is the state of being void of heart (heart-bereft) if be not the state of being
void of faith (infidelity)

If, as to the watcher's tyranny patience I exercise not, what may I do?
To (wretched) lovers, is no remedy save wretchedness

From thy sincere slave, a disinterested word, hear,
O thou that, the cynosure of great ones, truth beholding, art!

A dainty one like thee,—pure of heart, pure of nature,—
That is best that, with evil men, thou sit not.

- 1 O Heart ravisher, Who, from exceeding independence, displayest not Thy face in the mirror, perchance, through desire Thou sittest by the bank of a (flashing) stream, and (for the injustice that, from the power of Thy beauty, heart-distracting passeth over lovers)—giveth justice
If not, the unjust blood becometh thy skirt seizer, and every calamity that anseth, anseth from thee
When from the place of *khilvat* into splendour Thou comest, and to the seekers, Thy face shonest,—the lovers all begin "Oh woe is me," and, like the half-slain bird, trepidation, display.

The second line may be —

If not, every calamity that thou seest, thou seest, all from thyself

- 3 The second couplet occurs in c. 6

- 8 *نارسی* may be written with —

(a) the *yā e nisbat* (the *yā* of affinity), in which case, there is no difficulty

(b) the *yā e tankir* (the indefinite *yā*), " " difficulty.

Pity cometh mine that, to the spectacle of the sward, thou movest;
 For, more pleasant than the red rose; and more fresh than the wild white rose,
 —————
 thou art

10. O rose (beloved)! wonderful,—with (all) thy grace thou sittest with the thorn
 (the watcher);
 Apparently, in it, the (good) counsel (of thy welfare), thou seest.

From the rose-garden, arose a morning breeze in desire of thee;
 For, like the beautiful, red, beperfumed rose; and, like the wild white rose,
 fragrant———
 —————
 thou art.

From left and right, the bottle-play of my (bloody) tears thou seest.
 If a moment, on this spectacle-place of (my) vision, thou sittest.

O candle of Chigill with this delicacy, and heart-alluringness——— thou art;
 Worthy of the banquet-place of Khawāja Jalālu-d-Dīn,——— thou art

شخصی signifies in case —

(a) "when," and the second line is the consequence.

(b) "like;" " " " " predicate, and "a dainty one" is the agent to "sit not."

* According to (a) :—

Since thou art dainty, pure of heart, pure of nature,
 That is best

9. To the second line add —

No need of the rose garden hast thou.

10. Otherwise—

O rose! wonderful,—through courtesy, thou sittest with the thorn (whence, save injury, naught cometh),

Apparently, in that (courtesy) the good counsel of time, thou seest.

11. شیشباری (bottle-playing) signifies —

(a) a dance, in which, supporting on the head bottles full of rose-water, they dance; and allow none of the bottles to get out of place.

(b) sport, pastime.

(c) On the day of 'ids (a'ād), glass-makers put red water into bottles, and sell them to boys, who therewith sport

(d) bloody tears, which, into his own bosom, the lover sheddeth.

12. Maulānā Jalālu-d-Dīn-i-Rūmī (b 1207, d 1273).

Taketh the patience of the heart of Hāfiz, the torrent of these streaming tears,
O pupil of my eye! come to my aid.

۱۴ متعلقہ (the black of the eye) signifies —
the pupil of the eye

(a) If متعلقہ be Persian—

Powerfulness hath reached perfection; and brought powerlessness of disaster

O pupil of my eye! if thou approach and discover my powerlessness, thou wilt not turn
thy face, from me

(b) If متعلقہ be Arabic—

O pupil of my eye! my readiness beho'd, and me, discover For what taketh perfec-
tion, also taketh declination

523, (545).

1. On the day of judgment, thee the sky happily aided;
 Let us see—thanks, how thou mayst offer; in thanks, what thou mayst bring.
 In love's street, kingly rank they purchase not
 (Here) make confession of service; and claim of attendance.
 That one who fell; and whose hand, God seized,
 Say:—"(So that thy hand, God may seize) on thee, be it that the grief of the
 "fallen thou mayst suffer."
- Sāḳī! with the reward for tidings of joy enter by my door,
 So that, one moment, forth from my heart, grief thou mayst take.
5. In the highway of rank and of lordship is many a danger,
 That (is) best that by this acclivity, light of burden, thou pass.
 (Together are)—the Sultān and the thought of the army, and the passion for
 treasure, and (the pomp of the) crown:
 (Together are)—the darvīsh, and tranquillity of heart, and the corner of
 kalandardom.
- To the limit of thought and spirit is the success of desire,
 From the king;—the liberal gift; from the grace of God,—aid.
- One sūfi-istic word, I will utter; permission is there?
 "O light of the eye! peace (is) better than war and dominion,"
- Hāfiẓ! from thy face, the dust of poverty and of contentment wash not,
 For, better (is) this dust than the work of alchemy.

Unless one falleth, one cannot be raised.
 Fall; and, thee, God will raise
 Kalandar. See Ode 58.

524, (547).

1. Two friends (holy travellers) good of understanding, and of old wine —
 A little leisure, and a book, and — a quantity, two "mans,"
 a sword-corner.

For this, and the next, world I give not this state;
 Though, (of carpers) momentarily, fall upon me — a crowd.

1. باد (wine) signifies —

Love which is the deposit (without charge) in the nature of holy travellers from the great Lord
 God, whereof their deeds give proof

در منی (two mans) signifies —

one man (1 gallon) for each of the two friends

(man) signifies —

(a) forty sirs (آثار)

(b) „ travellers.

The value of the man is —

	د
man-i-Tanis =	6 34
„ Tabriz =	6 50 (Tahrān).
„ Bushahr =	7 80
„ Shirāz =	12 68
„ Shah =	13 00 (Isfahān, Yazd)
„ Hind =	82 13

مرامت (leisure) signifies —

(a) being free from the world's vicissitudes

(b) being void of attachment to property, to offspring, to relations, and to family.

Calamities breed calamities, whereof each one is a barrier to the Path

کتاب (book) signifies —

the book of God, wherein are written accounts of those gone before

چمن (the sword) signifies —

the world.

Since I know the decree — "First the Friend, then the Path," — I desire a wise friend, so that we may be two wise friends together, and may, through the recollection of that ancient love (which is a deposit in the holy traveller's nature), scatter a great fire in our own nature, may, with delight and desire, pass life, may turn aside our perturbed heart from attachment to property or to person, and may with the book, which is the guide to the comprehending of the ancients and the moderns (متأخرین، متقدمین), sit in a corner together.

Thus, may the doors of manifestations be opened, and the splendours of viewing face to face be gleaming

Every one who, for the world's treasure, gave the treasure of contentment,
Sold, the (precious) Yūsuf of Egypt for—— a very paltry sum

Come; for not less becometh the amplitude of this workshop (the world),
By the austerity of one like thee; or, by the profligacy of——
one like me

5. On the day of events (of death), with (cheering) wine, 'tis necessary to tell one's
grief;
For, on none, is reliance at—— a time like this.

Happy of heart, in a corner sit; and behold
That none keepeth in mind so strange—— a calamity.

In the hand of the mean (the watcher), I keep seeing my idol (the beloved);
Thus, the (vengeful) sky recognised the right of service of——
one like me.

In the mirror of the Picture-establisher (God), the hidden form, behold:
If, for thee out of the country of contentment, desire maketh——
a native land.

O heart! strive thou for patience. For God delivereth not
A seal-ring so precious (as patience) to the hand of—— an evil one.

10. From the fierce wind of vicissitude, one cannot see,
That, in this sward, hath been (even) a red rose, or—— a wild white rose.

From this simūm (blast of lust) that, by the garden-borders, passed,
Wonder! that (from the heart of love's lust) the colour of a rose remaineth, or
the perfume of—— a jessamine.

3 "The paltriest price." See the Kurān, xii. 20.

4 "The world's workshop." See John, v. 17.

"My Father worketh hitherto, and I work."

6. This Ode was written when the Turkamāns had taken Shirāz.

10. The wild white rose" signifies —
the fair one of Shirāz.

I have heard that, for dogs, thou appointest a collar,
 On Hâfiz's neck, why placest thou not—— a rope?

Hâfiz! in this calamity, ruined became time's temper,
 Where is the thought of a physician; or the judgment of—— a Barhaman?

12 The Hadis saith —

The world is carrion; they that seek it are dogs.

13 Barhaman signifies —

(a) a "brahmin."

(b) an ardent lover.

(c) a very learned man

See Ode 556, c. 5

525, (546)

- 1 Not in all the cloisters of the magians is like me—
a distraught one
(In) one place the *khirā* (my existence is) the pledge for wine the book (the heart in)—
another place
- The heart which is a royal mirror hath (by worldly affairs and by the dross of sin) a great dust, (the prohibitor of divine bounty),
From God, I seek the society of— one, luminous of opinion
- From my eye to the skirt I have established streams (of tears) so that, perchance,
In my bosom, they may place— one, straight of stature
- The bark (shaped) cup, bring for, without the Beloved's face
From the heart's grief, every corner of the eye hath become—
a great ocean (of tears)
- 5 By the hand of an idol wine selling repentance I have made
That again wine I drink not without the face of—
a banquet adorer
- The mystery of this subtlety perchance the candle will bring to its tongue
If not for speech the moth hath not (even)—
a little solicitude
- To me in stress worshipping speak not of aught beside
For, beyond her and the cup of wine for none is mine (even)—
a little solicitude

1 در معانی s gn fies —

Th's world the place of discovering the absolute existence

حرف (mantle) s gn fies —

The existence of the holy traveller the end of whose travelling of the stages of *far kat* is the beginning of entrance into love's mansion

دعبر (book) s gn fies —

the traveller's heart darkened with thought and deliberation

2 The one luminous of opinion s gn fies —

the murshid

If of the way of its (beauteous) eye, the narcissus boasted,—grieve not (for,
vision, it hath not) ;

The man of vision goeth not in pursuit of—— a non-see-er.

How pleasantly to me came this tale when in the morning time, said,
At the door of the wine-house, with drum and reed,—— a Christian :—

10. "If the being a musulmān be of this sort that Hâfiz is,——

"Alas, if, after to-day, be—— a to-morrow."

10 In the second line, is denial of the resurrection. Therefore, Hâfiz put the words in the mouth of a tarsî (c. 9), which signifies a Christian, an infidel, a fire-worshipper.

In Sir Gore Ouseley's notices of Persian poets, 1846 (p. 32) this couplet is quoted. See Ode 556, c. 7.

526, (548).

1. Last night, in sleep, I saw that forth, a great moon—— had come,
From the reflection of the face whereof, to an end, the night of separation——
had come

The explanation is what? The much journeyed Friend (the true Beloved)
arriveth,

O would that by my door, He, splendour giving and adorned,—— had come¹

My Sāki, auspicious of omen¹—whose mention be for good——
Ever, by my door, with the goblet and the cup, he—— used to come.

Happy, had it been if, in sleep, his native land he had seen,
So that the guide to us, the recollection of its association——
would have come

- 5 That one who, thee, road-guide to stone-heartedness, made,
O would that against a stone (so that he might fall), his foot—— had come

If, with force and gold, to our hand, the bounty of eternity without beginning
(union with the true Beloved) had come,

The water (of life) of Khizr, Sikandar's portion—— would have come.

My soul, I would have scattered for Him, that Heart cherisher, if,
Like the pure soul, splendour-displaying into my bosom, He—— had come.

(O true Beloved! wherefore fleest Thou?) Be memory of that time, when, from
roof and door, to me,

The message of the Beloved and the letter of the Heart ravisher,——
used to come

2 Couplets 1 and 2 form a *kita'band*

3 See Ode 249

6. Not by man's choice or power, is union with the true Beloved. Whatever in eternity without
beginning is decreed, the portion becometh
"Honour Thou givest to whom Thou wishest; whom Thou wishest Thou degrades"
Kurān, P. Discourse, Section viii "Opinions of the A'sh'ariyyin," clause 1

7 Beyond limit, is my desire of union

Such power of tyranny, Thy watcher where would have obtained,
 If, one night, to the Ruler's door, an oppressed one—— had come?

10. Love's desire, how know the immature ones of the Path?
 One of ocean-heart (generous) seek; and a bold one (who is)—— a chief.

If, in Ḥāfiz's way, another had written,
 Agreeably to the nature of the king, skill-cherishing, it—— would have come.

527, (550).

1. 'Tis a time when expectant, us——
 Not in the way of others, thy slaves,——
 thou keepest;
 thou keepest.
- Not opened towards me became the corner of the eye of thy satisfaction;
 Like this, the honour of those possessed of vision——
 thou keepest.
- (O true Beloved!) from the stain of grief (of separation) from Thee, escaped
 neither the rose nor the bulbul in the garden;
 All clamouring, garment-rending,——
 Thou keepest
- Best that Thou cover up that arm when, for the sake of colouring,
 In the heart's blood of those full of skill, Thy hand——
 Thou keepest.
5. O heart! the father of experience of the end, thou art. Wherefore (is it that),
 Desire for the love and the fidelity of these youths——
 thou keepest?
- Departed heart and faith; but truly I cannot speak,
 For in respect of them (heart and faith), me, consumed of heart,——
 Thou keepest.
- Though, profligacy and depravity are our sin, yet,
 A lover spake, saying,—"On them (profligacy and depravity), the slave——
 Thou keepest."
- O thou that, in the coloured tattered garment (of the Sūfi), seekest the delight
 of the presence (of God)!—(it, how mayst thou obtain?)
 Wonderful! by those void of knowledge, hope of satiation——
 thou keepest.
10. O eye and lamp! since the narcissus of the garden of vision thou art,
 With me, heart shattered, the head heavy wherefore (is it that)——
 thou keepest?
- Since, to the rose and to the bulbul, the breeze breathed the page of Thy beauty
 (and therewith made them acquainted),
 Distracted of state and expectant, all——
 Thou keepest.
5. O heart, much experience, thou hast.

From the mine of the other world, is the jewel of the (world-viewing) cup of
 Jamshīd (the Ārif acquainted with m'arīfat);
 From the clay of the pitcher-makers (dry zāhids), desire (for this jewel vainly)
 ————— Thou keepest.

Hāfiz! in reproach, abandon not the day of safety;
 From the passing world, what expectation (is it that) ——— thou keepest?

528, (549).

1. One morning to the garden I went a rose to pluck,
Suddenly, came to my ear the clamour of—— a bulbul.

Like me, wretched, in love for a rose, entangled he was ;
And into the sword, by his plaint, cast—— a clamour.

Momently, in that garden-sward, I sauntered ;
On that rose and bulbul, I kept—— a-musing.

The rose became the lover of the thorn ; and the bulbul, the associate of love
(and its pain) ,
Not a change to this (the rose) ; nor to that (the bulbul),——
a change.

5. When, in my heart, the bulbul's voice impression made,
I so became that mine remained not—— a particle of patience.

Of this garden, many a rose keepeth blossoming. But,
From it, without the calamity of the thorn, none plucked——
a rose.

Hāfiz! of this centre-place of existence, have no hope,
A thousand defects, it hath ; it hath not—— a single excellence.

529, (553).

1. With this beauteous writing that on the rose of thy cheek——

On the page (leaf) of the rose, and of the rose-bed, the line (of effacement)
 ——— thou drawest,
 thou drawest.

My tear, sitting in the fold of the hidden house,
 From within the seven screens to the market (of renown)—— Thou drawest.

By the perfume of thy tress, the sluggish mover like the (soft) morning breeze,
 Momently, in bond and chain into (swift) action,—— Thou drawest.

Momently, in recollection of that lip, wine of hue; and of that intoxicated eye,
 Me, from *khilvat* to the vintner's house,—— Thou drawest.

5. (O true Beloved!) Thou saidest:—"Thy head bound to our saddle-strap is fit:"
 'Tis easy (here is my head), if the trouble of this load,—— Thou endurest.

With (against) Thy eye and eye-brow, what deliberation of heart may I make?
 Alas this bow that, against me miserable,—— Thou drawest.

Come back! so that, with Thy cheek, far I may put the evil-eye,
 O fresh rose, that, from this thorn (*Hāfiz*, possessed of imperious lust), Thy
 skirt—— Thou drawest.

Hāfiz! from the favour of time, what more seekest thou?
 Wine thou tastest; and (through the hand) the heart-possessor's tress——
 thou drawest.

1 Thy beauty effaceth the beauty of the rose

2 "The seven screens." See Ode 364, c. 5.

10. Not love's way is ever pleasure and ease ;

If, our companion, thou be, drink the poison of—

a great grief

Ô king ! in Hâfiz's hand is naught worthy of thy value

Save the supplication of a night ; and the prayer of—

a morning

11. See Ode 544, c. 3, 15

531, (582).

1. From the street of the friend (the perfect murshid), came the fragrant breeze of
the nau-rûz (guidance in the Path to God),
From this breeze, if thou desire aid, the lamp of the heart,——
thou mayest kindle.

If, like the red rose, a particle of (red gold) thou hast, for God's sake, expend it
in pleasure,
For caused Karun's errors, the passion for—— gold-gathering

A wine like the pure soul, I have, yet its detraction, the Sūfi maketh
O God! let not ill fortune be the sage's portion—— (even one day)¹

Seeking the path of (the true Beloved's) desire is what? 'Tis the abandoning
of our own desire;
The crown of sovereignty is that which from this abandoning,——
thou stichest

5. The lament of the turtle-dove by the marge of the stream, I know not where-
fore it is
Perchance, like me, a grief it hath—— night and day.

Separated became thy sweet friend (the murshid) O candle! now, sit alone
For this the sky's decree is whether thou be content, or whether——
thou consume.

- 1 The nau rûz, the first of the month Ferwardin (March), when the sun is in Aries, and is a festival
instituted by Gabrs, lasting from three to six days

It is said that on this day —

(a) Jamshid (B C 800) entered the palace of Persepolis (Takht-i-Jamshid, or Istakhar)
which he had built; and that he ordered the day to be kept as a feast

(b) God began the creation, and ordered the planets to move in their orbits
On this day, the king attended by his nobles and by the army marcheth out of his capital,
revieweth the army; receiveth tribute and presents, and giveth dresses of honour to the
chief nobles

The nau rûz is known as:—

nau rûz i-Jamshid

'id-i-sultân

„ „ kadim

'id-i-bahar

„ „ nau rûz

„ „ Jamshid

The day of the new year (observed by Muslims, Parsis, Armenians) is the day on which the sun
entereth Aries (the first mansion) The Jews observe the festival ten days later.

Within the screen, speech I utter; forth from thyself, like the rose-bud (from the bud) come;

For, not more than a space of five days, is the order of the chief of—a nau-rūz.

Excluded from the means of joy, in wonder of knowledge, one cannot be;
Sāḳī! come; to the fool arriveth the largest— virtual-portion.

O heart! go; wine drink; and profligacy and the abandoning of hypocrisy practise:

For a Path better than this, I wonder whether— thou mayst learn.

10. To the garden, go that, from the bulbul, love's mysteries thou mayst take to mind;

To the assembly, come; so that from Ḥāfīz, ghazal-singing,—
thou mayst learn.

The Burhān-i-kāfi', the Farhang-i-Jahāngiri, the Anjuman Arā, and others, are of opinion that the new year began on Urmuzd-rūz, the first day of Farwardin (March).

From the first to the sixth day was called—nau-rūz-i-kūchak; from the seventh to the twelfth,—nau-rūz-i-buzurg

When the sun entereth the vernal equinox is the nau-rūz.

8. "The fool" See Ode 549, c. 4.

532, (551).

1. (O Sāki!) of that (pure) wine of love (for God) whereby matured becometh every immature one,
 Although it is the month of Ramazān (so that I may escape from this immature-
 ness and to matureness, attain) bring—— a great cup

Passed days, since the hand of me miserable clasped not,
 The leg of one box-tree of stature, the arm of—— one silver of limb

O heart! though the fast (of Ramazan) be the dear guest,
 Regard its society a gift, its going—— a favour

Now (in the Ramazān), to the cloister-door fleeth not the wise bird,
 For, at every assembly of exhortation, is placed—— a snare.

- 5 No complaint, do I make of the zahids, ill of nature The way is this —
 That, when a (bright) morning dawneth, in its pursuit falleth ——
 a (dark) evening

Drawing the raw juice from the grape they put it into jars which awhile they bury
 When the fermenting juice gathers foam, they consider it mature
 On the wine in the jars, they sprinkle willow ashes, and wait for the dregs to settle and for the
 pure wine to rise

They call —

(a) می حام "the pure (raw) wine" th s they sell to the rich

(b) راقی "ravak," the liquor produced by distillation of the dregs This has neither the
 strength, nor the flavour, of می حام

ماہ رمضان (the month Ramazan) signifies —

austerity and piety, whereby purifying and the power of seeing clearly are gained See
 Ode 113 c 1

That love, that descendeth the palate of the immature one, freeth him from immaturity, and
 by its own maturity, maketh him mature

Though it is the time of austerities, and love's burden, I am not fit to bear, bring a cup, that
 may make mature our immaturity and may quench the bitterness of the palate
 Th s is from exceeding desire, and exceeding bitterness of palate

The enemy in pursuit of the zahid, is his own ill nature Doubtless, he will receive the requital
 of his ill work. Of the zahid, intent on my injury, I complain not
 The (bright) morning I am, he is the (dark) evening

When, to the spectacle of the sword, my Friend moveth,
 O footman of the breeze! from me to him, convey—— a message

A companion, who night and day drinketh pure wine,—where?
 Is it that he maketh recollection of—— a dreg-drinker?

O Hāfiz! if the justice of the heart, thee the Āsaf of the age give not,
 With difficulty, thou bringest to hand thy desire through—a great selfishness.

7 "The dreg-drinker is Hāfiz

533, (557)

- 1 In the morning time, a way-farer, on the confines of—— a land,
Kept saying this enigma to—— a companion —

"O Sāfi' pure, becometh wine at that time,
"When, in bottle, it bringeth forth (accomplisheth)—— a forty days' space "

If the finger of a Sulaiman be not (to wear it),
What special excellence giveth the engraving of—— a seal stone?

A hundred times, vexed is God with that *khurka*,
Whereof, a hundred idols (of hypocrisy) are in—— a sleeve

- 5 Dark became the inward parts It may be that, from the hidden,
A lamp, may uplift—— a *khilvat* sitter

Though (only) a name, without trace (of reality), is generosity,
(Yet), thy need present to—— a noble one?

O Lord of the harvest! recompense shall be thine,
If, a little pity, thou show to—— a (poor) corn gleaner

In none, I see pleasure and ease,
Neither, the remedy for a heart, nor, the pain of (working for)——
a faith

Neither hope of loftiness to the (lofty) spirit,
Nor love's picture on the tablet of—— a fore head.

2 Without labour *ma rifat* and divine mysteries cannot be acquired.

5 *khilvat* See Ode 67

Khurka 121

6 پارسی (a noble one) signifies —one daintily reared in luxury.
Perchance, he may pity thee.

- 10 Neither for Hâfiz, present—reading (the Kurân) and khilâf,
Nor for the sage,—— a knowledge of certainty

The wine-house-door (the threshold of the perfect murshid), show; so that I may
inquire,
My own end from—— a fore-see-er.

- Although the way of lovely ones is cruel (haughty) of nature,
What will it be if thou be content with—— a sad (humble) one?

- 11 "The fore-see-er" signifies —
the murshid

- 12 This is the second Ode in which the name of Hâfiz is omitted in the last couplet.
See Ode 502, c 14

534, (561).

1. Since my Sulaimā went to 'Irāk.

Through love for her, I meet with what I meet with,—(the pain of separation).

Ho! O camel-driver of the friend's litter!

Towards your riders (of the camels of the kārvān), great hath become my longing.

From not seeing the beloved, blood became my heart;
Now evil befall the days of separation!

Into the Zinda stream (of Isfahān), cast thy wisdom; wine, drink,
To the shout of youths of 'Irāk.

5. O minstrel, sweet singer, sweet speaker! prepare
An 'Irāk note in Persian verse.

Back to my recollection, youthfulness bring—
The sound of the harp and the hand-waiving of the Sāki.

The remaining wine, give, so that, intoxicated and happy of heart,
My remaining life, I may scatter (as a sacrifice) on friends.

Sāki! come; me, the heavy riṭl give;
God give thee to drink from a full cup.

A moment, with well-wishers, be concordant;
Affairs of concord, plunder reckon.

- 10 The spring of life is passed in the sword of thy care:
O time of union! God protect thee.

1. In Arabic, are:—

couplets 1, 10, 11, 14, and 15, and the second lines of couplets 2, 3, 8.

Sulaimā signifies:—little Salmā

8. "Riṭl." See Ode 557, c. 1.

Opportunities of union passed without our being aware;
Behold! now, in the essence of separation, I am.

O daughter of the vine! the pleasant bride, thou art;
But, sometimes, worthy of divorce, thou art.

The lonely (un-married) Masihā, it suiteth
That, fellowship with the sun, he should make.

Me, from union with chaste damsels, old age forbideth.
Save the kissing of the cheek, and the embracing (of the person).

15. My (scanty) tears after (separation from) you, regard not mean;
For, from (small) streams, many a (great) sea is collected.

Not our lot, is the union of friends;
Ḥāfīz! ghazals of 'Irāk, utter.

535, (556).

- 1 In the morning, to the breeze, I uttered the tale—— of my longing,
 The address (of reply) came saying —“A reliever be on the favours——
 of Lordship’
- Not that tongue is the reed’s that love’s (great) mystery it may unfold,
 Beyond the limit of narration, is the explanation—— of longing
- To Lailā’s tress, bind thy heart, with (distraught) Majnūn’s reason, do thy
 work (of love),
 For, for lovers, injury hath the words—— of wisdom
- Hol O Yūsuf of Egypt (the beloved), whom sovereignty (of Egypt) kept
 engaged!
 Ask the father (Yākūb),—where went at last—— filial love?
- 5 In the sorcery of the tempting glance, (is) a remedy-giver, and a pain-exciter,
 In the coil of the musk-diffusing tress, (is) a heart easer and——
 a heart-enslaver.
- In the nature of the beautiful, old world, compassion is none,
 From its love, what seekest thou? In it, what desire —— attachest thou?
- In this market (of the world), if a profit there be ’tis with the happy darvish
 O God! me, happy make with darvishness, and—— with happiness
- (O darvish!) the key of the treasure of purpose is the prayer of the morning,
 and the sigh of the evening,
 By this path and way, go, so that, with the Heart-possessor (God),——
 thou mayst join

3. When Kāis became distraught through love for La ī, he was called Majnūn.
 Majnūn signifies:—

one distraught with love true, or divine
illusory, or profane.

7. darvish signifies —
 the state of being a darvish,—contentedness • • •

A Humā like thee, lofty of rank, and greed for the (rotten) bone how long?
 Alas that shadow of fortune, that, on the mean, — thou castest.

10. Ḥāfiz! to the lovely ones, give not thy heart. Behold those deeds of un-
 faithfulness,

That, to the men of Khwārazm, did the saucy ones — of Samarkand!

To the verse of Ḥāfiz of Shirāz, dance and whirl
 Those dark of eye of Kashmīr, and the saucy ones — of Samarkand.

- 9 لال ل (the mean) signifies —

(a) the watcher,

(b) love of the world.

- ل (the Humā) signifies :—

(a) the beloved.

(b) the rank of man.

See Ode 50

536, (554)

- 1 O Sāki! 'tis the shade of the cloud and spring, and the stream bank,
I say not, do what Of the men of heart (Sufis), thou art Do thou thyself—
say

From this picture (of outward Sufis), cometh not the perfume of one coloured
ness (constancy) Arise,
With pure wine, the (deceit) stained and tattered garment of the Sufi —
wash

Mean of nature, is the world, on its generosity, rely not,
O world experienced one! from the mean, stability of foot do not thou—
seek

Thy ear open For, this lament, the bulbul saith —
'Khwāja! deficiency commit not, the rose of the grace (of God)—
smell'

- 5 Thee two counsels I make, Hear, and a hundred treasures bear away
' By the door of pleasure, enter, in the path of defect, do not— strive "

The true Beloved's face thou seekest? Fit, the mirror (of the heart) make
If not ever blossometh not the (red) rose and the wild (white) rose from (hard)
iron and from — (base) brass

Before that, dust in the wine house thou becomest
In the pavilion of the wine house, a space of one or two days — strive.

For thanks for that that again to spring thou hast reached
The root of goodness plant, the rose of the grace (of God)— smell

Thou saidest — From our Hāfiz, cometh the perfume of hypocrisy "
Afarin be on the breath for well thou broughtest— a great perfume

The second line may be —

I say not do what If a man of heart thou be do thou thyself say

537, (559).

- 1 The salutation of God—as long as nights recur (till the judgment day);
And as long as the lutes of two, or three, strings respond (to each other; or to
the singer)——

On the valley of Arāh, and on him who is therein;
(On) my dwelling on the bend of the hill above the sands!

The prayer-utterer for travellers of the world, I am;
Constantly and perpetually, I pray.

O God! in every stage whereto he turneth his face
Him, in Thy eternal protection, keep.

5. O heart! bewail not. For, in the chain of His tress,
The distraught state is all collectedness (tranquillity).

Of ardent love, I die O if information were mine!
O when will the bringer of happy news speak of union?

- 1 In Arabic, are——

couplets 1, 2, 6, and 7, and the last lines of couplets 3 and 13

As long as nights are established; as long as the sâras and the precepts of the Kuran are the
support to the lips of Muslims, as long as the Kuran is the support of the world whose goal
is eternity.

If *حارب* (meaning *در گزینی* to choose) be read for *حارب*——

The salutation of God as long as nights recur, as long as I choose the Kurân and its precepts

Since Hâfiz was a rememberer (Hâfiz) of the Kurân for whom is ever the reading (with a view
to a remembering) of the Kuran he said:—

As long as I read the Kurân, salutation

- 2 Arāh. See Ode 499, c. 5.

If *لرون* be taken as a proper noun, the second line will be ——

On my dwelling on the sands of the Lirā.

Couplets 1 and 2 form a *kita'band*.

- 5 Since by the exigency of the revolution of the sphere, traitor, crab of gait, the perturbed state is
the source of tranquillity,—love for Thee is doubtless my ease, and the mention of Thee, my
grief-consoler
6. Would to God news were mine when the messenger would give news of union! Though the ad-
dress of the angel of death is certain—for, daily, he crieth out; yet, through the defect of
humanity, he is not heard Nay, the thought of death entereth not the mind

For, at all times, love for Thee is my rest ;
In every state, remembrance of Thee is my consoler.

Till the judgment-day, the black point of my heart—
Be it not void of consuming and of distraughtness for Thee !

Union with a King like Thee, how may gain,
I, bad of name, profligate, careless ?

10. From Thy down, a hundred other beauties increase ?
Be Thy life a hundred illustrious years !

Āfarīn be on that Painter of power,
Who, around the (full) moon, draweth the line of a crescent (a new moon).

That thou be is necessary. If not, easy is
The loss of capital, of rank, and of wealth.

God knoweth Hāfiz's intention ;
God's knowledge (of my wants) is sufficient for me (without my asking).

Ever the angel of death pursueth man, crying الرحيل الرحيل depart ! depart !
From exceeding carelessness, this call (of death), we hear not. Death is he who causeth the
seeker to reach the Sought.

When shall I obtain news that, from the world's assembly, I may turn my face ; and, in union
with the true Beloved, join ; and ever in Him bind myself.

10. حَلَالِي signifies :—

the name of a Persian era taken from Jalā'u-d-Dīn, a King of Persia.

11. هَلَالِي signifies :—

resembling (belonging to) the new moon.

538, (560).

- 1 A salutation, like the pleasant perfume of friendship,
To that man of—the eye of light

A salutation, like the light of the heart of the pious
To that candle of the khilvat-place of—piety

None of my fellow-companions in his place, I see,
With grief, my heart is become blood Saki (the murshid) ! where art thou ?

The wine, sūfi overthrowing, they sell—where ?
For, in torment, I am from the hand of austerity of—hypocrisy

- 5 The covenant of society, the companions have so shattered,
That thou mayst say —“ Verily, hath not been—friendship

Thy face, away from the street of the magians, turn not. For, there,
They sell the key of the opening of difficulty

Although within limit, the bride of the world hath beauty,
Beyond limit, she taketh the way of—unfaithfulness

My shattered heart—if it s be a desire,
Desireth not, from those stone of heart,—a mumiya :

Thee, the chemistry of happiness, I will teach,
From bad fellowship,—separation, separation !

- 10 O lust of greed ! if thou leave me —
Great sovereignty (contentment) I will make in—beggary

Hāfiz ! of time's violence, complain not,
O slave ! what knowest thou—divine work ?

3 To the second line, add —
That, from thee, my desire I may gain.

8 Māmiyā, signifies —a preserving substance wherewith mummies are preserved

539, (558).

1. In the morning, the invisible speaker of the wine-house with fortune-wishing,
Said —" (O Hāfiz!) come back, for an old friend of this court thou art."

Like Jamshīd, a draught of wine, drink, so that, of the mystery of the angels,
Thee, the ray of the cup, world viewing, may give news

At the wine house door, are Kalandar profligates,
Who take (away), and give the imperial diadem,

Beneath the head, the brick, and the foot on the summit of the seven stars
(Pleiades)

Behold the hand of power, and the dignity of—one possessed of dignity!

- 5 (Together are)—our head and the door of the wine-house, the side of the vault
whereof

(Is) uplifted to the sky, (though) the wall be of this lowliness

O traveller of the Path! to the beggars of the wine house door,
Courteous be if, acquainted with the mysteries of God, thou be.

O heart! if thee, the kingdom of poverty, they give,
Thy least territory will be from the moon (above) to the fish (beneath support-
ing the earth)

Without the road fellowship of *Khizr* this path travel not,
'Tis the *zulmāt*, fear the danger of road losing

The door of poverty, thou knowest not (how) to beat From the hand, let not
go,—

The seat of Lordship and the royal assembly of *Tūrān*

9. Thou knowest not how they acquire poverty

Muḥammad said :—*Al fakhrū fakhrī* poverty is my glory

10. O Sikandar ! (patiently) sit ; useless grief, suffer not ;
For, thee, the water of life, they give not (even) on account of sovereignty.

Ḥāfiz, crude of greed ! of this tale, have shame -
What is thy work, reward for which two worlds thou desirest ?

10. By his own work, every one reacheth to his desire.

540, (563).

1. Alas! full, full of pain is my heart,—— a plaister!
 O God! through loneliness, to (giving up) life my heart hath come;——
 a companion!
- From the swift moving sky, hope of ease, hath who?
 O Sāḡil a cup bring, so that I may rest—— a while.
- Arise. To the saucy ones of Samarkand, let us give our heart;
 For, from its breeze, the fragrance of the river Mūhān (the Oxus) cometh——
 anon.
- To a wit, I said:—"Behold these circumstances." He laughed and said.—
 "A work, difficult; a state, the father of wonders; perturbed,——
 a world."
5. In the pit of patience, for that candle of Chigil, I consumed;
 Of our state, the King of the Turkāns (Tūrāns) is careless Where——
 'a Rustam?
- In the Path of love-play, calamity is safety and ease;
 Wounded be that heart that with (on account of) pain desireth——
 a plaister!
- No path, into the street of profligates, is for the man of desire and indulgence
 A wayfarer is necessary,—a world-consumer; not a raw one, without——
 a grief.
- In this dusty world, to hand cometh not a man;
 It is necessary to make another world, and anew—— a man
- Hāfiz! before (in comparison with) love's independence what weigheth thy
 weeping?
 For, in this deluge, the seven (all the) seas (of the world) appear (only)——
 a little night-dew.

3. Samarkand. See Ode 535, c. 10, 11.

5. Chigil (Turkistān) is famed for its lovely women.

Reference is made to Rustam's liberating his nephew Pishin (son of Kay Khusrāu) from a pit into which Afrāsiyāb had cast him, because he had secretly married his daughter.

541, (555):

1. Sâkî! come; for the goblet of the tulip hath become full of wine:
Mutterings,—how long? raving words—till when?

Pride and disdain, abandon. For Time hath seen
The wrinkling (in decay) of the robe of the Kâiṣar; and the abandoning (in
death) of the crown of Kay.

Sensible be; (drink wine). For the bird of the sword became intoxicated (with
love for the rose). Ho!
Vigilant be; for the sleep of non-existence is in pursuit. Alas!

O branch of fresh spring! gracefully thou wavest;
Be it not that distress (be) thine from the torment of the wind of December.

5. On the kindness of the sphere, and its way, reliance is none;
O woe to that one who became safe (careless) of its deceit!

(O Zāhids!) to-morrow (after death), the wine of Kauṣar is for us; and the
hūr;

To-day (before death), the Sâkî (the murshid) moon of face; and the cup of wine
(of love).

Recollection of the covenant of youth, the morning breeze giveth;
O kind youth! me, the life-elixir that pain taketh, give.

The pomp and the sovereignty of the rose, regard not. For, scattereth
The chamberlain of the breeze every leaf of it beneath the foot.

To the memory of Ḥātim Tai (the perfect murshid), give the cup of one 'man'
(two gallons),

So that we may fold up the black book of the misers (void of God's bounty,
ignorant of His love).

10. That wine that, to the ruddy Arghavān, gave colour and grace,
Casteth out in sweat from His face the grace of His nature.

6. "Hūr." See Ode 566, c. 5.

9. "Man." See Ode 25, c. 2; 524, c. 1.

To the garden, take the cushion. For, in service, like attendants,
The cypress is standing; and loin-girt is the reed.

Listen how the minstrels of the sword have made true (in accord)
• The note of the lyre and of the harp; and the voice of the lute and the reed.

For wine (of love for God), pledge the things of time;
For, of the man of the Path, hath remained naught.

Ḥāfiz! the tale of magic of thy sweet deceit (thy lustrous verse) hath reached,
To the limits of Egypt and of Chīn, and to the boundaries of Rūm and of Rai.

11 The girdle of the reed is its mass of tuft like flowers.
See Ode 564, c. 2.

14 Rūm is that part of Turkey included in the old Roman Empire
Rai (Rhages) is a ruined city near Tāhrān: in Khurāsān is another Rai.
This Ode is considered a genuine example of the dialect of Shirāz

Kay was the third King of the Kayān race. In 550 B.C., amid the mountains of Media, he
defeated Afrāsīyāb, King of the Turāns

542, (565).

1. 'Tis a city full of graceful ones ; and, on every side,— an idol,
O friends ! 'tis love's salutation, if ye make — a bargain.
- More fresh than this, the sky's eye seeth not a youth,
In the hand, none beheld more beautiful than this — an idol.
- Created of soul, who shall have seen a body ?
On this skirt, of these dusty ones be not — a particle of dust !
- The shattered one like me, from before thyself wherefore drivest thou ?
For great expectation is mine, of a kiss, or of — an embrace
- 5 Know the wine is without alloy ; haste ; the time is opportune,
Another year, who hath hope of — a new spring ?
- In the garden, companions like the tulip and the rose,
Each a cup taken to the memory of the face of — a friend
- This knot, how may I loose ? This mystery, how may I unfold ?
A pain, and a severe pain, a work, and — a difficult work
- O lovely face ! than the rose, a hundred-fold more lovely thou art,
O Lord ! path to Thy skirt, gain not — a thorn !
- In the hand of the tress, of a saucy one, is every thread of Hāfiz's hair,
'Tis difficult to dwell in — a land like this.

543, (566)

1. O breeze ! the perfume of that musk scented tress—— thou hast,
As the token, thou stayest, for its perfume—— thou hast

My heart, wherein is the jewel of the mysteries of beauty and of love,
To thy hand, one can give, if it, well—— thou keepest

(O beloved !) befitteeth thee a kabā, beauty boasting, and that only,
For, like the rose, all the way of colour and of perfume,—— thou hast.

Of kingdoms of beauteousness like the sun, to boast
Reacheth (befitteth) thee, for slaves, moon of face,—— thou hast

- 5 In respect of those pleasant innate qualities (of thine), one cannot speak at all,
Save this, that watchers, austere of nature,—— thou hast

O rose (the beloved) ! agreeable to thee how falleth the melody of the bulbul
(the lover),
When, to the birds (the watchers), nonsense-uttering, thy ear——
thou hast ?

Distraught, became my herd by thy draught Sweet be it to thee !
Of what wine is this indeed that in the pitcher,—— thou hast ?

O cypress of the rivulet ! of thy arrogance, boast not,
For, if to him thou reach, low with shame thy head,—— thou wilt have

For Him (the true Beloved), I prayed Laughing beneath His lip (covertly)
He spake
Saying — 'Who art thou ? With Us, what talk (is it that)—— thou hast ?

10. If, to the wind, time give all the musk of *Khutan*,
A sacrifice for thee, who, the line of down and the musky (black) mole——
hast

Hāfīz ! from the cloister corner, seek not love's jewel,
Outside (the cloister), plant thy foot, if inclination for search,——thou hast

544, (568).

1. For the sake of love's existence are man and Pari,
A little (pure) desire, show, so that a great happiness (in attaining to true love)
thou may'st achieve.

Since, prepared of vision, thou art not,—union, seek not,
For, no good doeth the (world-viewing) cup of Jamshīd at the time of being with-
out vision.

The wine of the morning draught, and the sweet sleep of dawn, how long?
(For pardon), strive—by the supplication of mid-night; and, with the weeping
of the morning.

(O beloved!) come; and, from us, with the capital of thy beauty, sovereignty
purchase;
Careless of this matter, be not, lest sorrow thou suffer.

- 5 Khwāja! strive; portionless of love be not;
For none buyeth the slave with the defect of being void of skill.

When a door to astonishment had every news that I heard,
After this (together are)—I and intoxication, and the way of being void of
news.

O dainty one, sorcery-player! what doll art thou thyself?
Neither in front of the eye art thou, nor hidden from vision art thou.

A thousand holy souls consumed on account of this jealousy,
For, every morning and evening, the candle of another assembly thou art.

Turneth calamity the prayer of the corner-sitters;
With a corner of thy eye, at us (corner-sitters), wherefore lookest thou not?

- 10 The message from me to His Highness Āsaf, who taketh,
Saying —“Recollect two hemistiches of mine in Darī verse?”

1. In Arabic, is the last line of this Ode
3 See Ode 530, c. 11
10. Darī. See Ode 211, c. 7.

Come, so that even so the world's way I may behold
 If examination, thou wilt make —wine thou drinkest and grief, sufferest not

On thy head of beauty, aslant (in pride) be not the crown of sovereignty!
 For, the beauty of fortune and worthy of throne and of the crown of gold,—
 . . . thou art

Love's Path is a path wonderfully dangerous,
 —We seek refuge in God!—If to a place of safety the path thou take not

- By the perfume of Thy tress and Thy cheek, go and come,
 • The morning breeze for (acquiring from Thy tress the power of) perfume.
 diffusing and the rose for (acquiring from Thy cheek) splendour

- 15 That one who, from this zulmat (of the world) made my guidance
 (In thanks were His) my prayer of midnight, and my weeping of the morning

By the blessing of the prayer of Hafiz is hope that again
 I may see the traces (of glories) of my Laila (the true Beloved) in the path of the
 night luminous with the moon

17 Aslant See Ode 318 c 9

16 يٰ signifies —

the auspiciousness of prayer

None hath seen the true Beloved and the real Desired One

545.

1. O Thou in grief for whom, eternal union is ours !
In love for Thee, spent is my life ; but, I care not

The dogs of thy street, each one what ease knoweth ?
 Oh that I had room to wander in that vicinity !

O (true) Beloved ! from the tear, revealed became my mystery ;
 O Thou that hast known my state ! pity my tear.

O crowd of pure players (lovers) ! fidelity, lovely ones know not ;
 From one possessed of beauty, fidelity expect not

5. *Thirsty of lip, by the water of life, we passed ,*
 O Sâkî ! with a draught of limpid water, succour me.

From desire for Thee, faith and the world, I abandoned ,
In desire for Thee, my love of rank and of wealth, I passed (abandoned).

If, on the dust of Thy threshold, Hâfiz die,
 Verily, he will become the possessor of life that is without end.

1 In Arabic, are all the second lines

546, (517).

1. O thou from shame of whose (ruddy) cheek, the (red) rose is immersed in sweat;
(And) before whose cornelian (lip), full of the sweat (of envy) is the cup of (ruddy) wine!

'Tis—hail on the tulip; or rose-water on the rose;
Or water on the fire; or on thy face, sweat.

That bow eye-brow went from the eye; and the heart
Departed from its foot (foundation); and (through exceeding attachment to the Beloved) made lost the trace.

To-night, back from His tress, my hand I will not keep.
O mu azzin 'go; shout; say:—"Come to prayer."

7. A moment, in the minstrel's hand, place the harp;
Say:—"Its cord; scratch; and after it (the scratched cord), exult."

On the fire, aloe-wood put; the stove enkindle;
Grief have not for the severity of December's cold.

After this, if to thee, the sky display contempt,
Speak out in the presence of the Dārā of Rai (Rhages),

The Khusrau, horizons (climes)-giving,—that one, by whose (exceeding) liberality,
Became closed (even) the record of (generous) Ḥatim, and his (noble) fame,—

2. When perspiration cometh on the Beloved's face, thou mayst say:—"Tis hail on 'the tulip' *
* * *

4. When it becometh morning, the lover is deprived of union with the Beloved
Here the lover saith:—

"O mu azzin I to night, I never will be separated from Him, although thou utter the call to prayer (azan) "

Before morning, in the streets of the city, the mu azzin of the masjid crieth with a lofty voice,
سبحان حي الذي لا يموت Praise to the Living One who never dieth!

Sometimes from the mimbar (pulpit) of the masjid, the mu azzin uttereth this cry, so that sleepers

- awake and hear that glorious prayer of grace.
7 Rai See Ode 547, c. 14

(O Sākil!) that one who, for a draught, surrendereth his life,—
His life, take; and to him, a cup give.

10. Distraught became many like the (tribe of) Banī Āmir,
If forth from (the tribe of) Ḥāyy come a (lovely) Lailā.

On the minstrel's lip, their lip put, the reed and the wine-cup;
Beneath the nail, the harp (-cord) is fit to be placed.

Forth bring the cup of wine; and, like Ḥāfiz, suffer not
Grief, saying:—Jamshīd was when? or Kāās, when?

10. Banī Āmir was a tribe, the son of whose chief was Majrūn, Lailā's lover.

547, (535)

- 1 (O Sāki!) wine, bring, and me again release from wine sickness,
For, with wine, one can repel the distress of wine-drinking

In no way, shineth the lamp of the assembly of affection,
Save the (ruddy) face of the idol (the Beloved) and the wine of the grape

(O Beloved!) proud, of the sorcery of thy seducing glance, be not at all,
For, I have tried (and know) that no profit hath haughtiness

Preceptor! counsel much, thou makest, saying — "At love, play not,"
(I reply —) "None, is preceptor in the usage of this matter (of love)"

- 5 Alive by love is the soul of the man possessed of heart (the sufi)
If love thou have not, go, for excused thou art

By one deceit, probity from the hand, I put,
Alas! (for naught,) all that austerity, and probity, and chastity

Arrived the fortune of union (with the Beloved), and passed the pain of
separation,
Again turned the country of the heart its face to prosperousness

Hāfiz! to every one, the heart's mystery one cannot utter
To that one, utter, who hath endured the affliction of farness from the Beloved

- 2 By its form and hue, the idol's face is the wine of the grape
Without the Beloved perfect becometh not pleasure though the assembly of pleasure and
of love may have delights
- 5 Thou who hast not love and makest reproach — 'tis no wonder that thou art excused For,
with the circumstances and the goodness of love thou art not acquainted, and, like the dead
thou art

549, (527).

1. Appeared the ways of unfaithfulness,
With none, remained the mark of faithfulness.

To the mean one, through poverty, take (present)
The people of skill—now, the hand of beggary.

To-day, in the age, that one who is excellent,
Experienceth not, from grief, a moment of escape.

But, in affluence, is the fool,
Since, at this moment, his chattels are of price.

5 If the poet utter poetry (pure, smooth, and soft) like water,—
Whereby to the heart increaseth luminosity,—

Him, (even) a barley corn, through avarice and greed, they give not,
(Even) if he be wholly like Sana'i

Yesterday, in the ear of my sense, wisdom kept saying —
“Go, patience exercise in resourcelessness.”

Make contentment thy stock in-trade, and consume,
Since, in this pain and affliction, thou art one resourceless.

Hāfiz! come, this counsel hear with soul—
“If, from thy foot, thou fall,—on thy head thou comest (fallest)”

2 See Ode 442, c 5

4 See Ode 531, c 8

6 Shaikh (or Hakīm) Sanā'i (b. 1069, d. 1131) was a celebrated poet native of Ghazn who lived in the reign of Bahram Shah of Ghazn to whom he dedicated a poem (30,000 verses or the unity of God) called *Had katu l Hakā ik*

550, (528).

1. O Zāhid! (since naught will be thine), go in the hope that thou hast;
For, like thee, I have that *hopefulness*.

Save the cup, in its hand the tulip hath what?
Sāki! come; bring whatever thou hast.

(O perfect murshid!) me, into the thread of the distraught (for the love of God,) draw,
For the intoxication (of senselessness) is more pleasant than sensibleness.

O Sūfi! me, shun, shun!
For repentance I have made of abstinence.

Come; on the curve of His tress, fix thy heart;
If (from worldly attachments) thou desire freedom and escape

For God's sake, in the rose-season, shatter penitence;
For the rose-season hath no permanency.

O friends! the fresh spring of life hath departed,
Even as from the sword-border, the breeze of spring.

Hāfiz! come, ruby wine, drink,
Thy life in carelessness, why passest thou?

551, (536).

- 1 (O Beloved!) Thou whose purpose in the world whatever it be, — Thou hast,
Of the state of the feeble and of the powerless, what grief (is it that) —
Thou hast?
From (Thy) slave, life and heart, demand, the soul, take,
For over the free, the current order —
Thou hast
- No waist, hast Thou, and momentarily I wonder how,
In the midst of the assembly of lovely ones, thou displayest exaltation
Fit, is no picture for the whiteness of Thy face, because,
From the musky (dark) line (of down), blackness, upon the ruddy arghavan (the
ruddy cheek), —
Thou hast.
- 5 O graceful one! ever drink wine, for light of soul thou art,
Especially, at this moment, when the heavy head (through wine) — thou hast
More than this, against my heart, make neither reproach, nor violence
Do whatever thou canst, when room (occasion) for it, —
thou hast
- If in thy power, be a hundred thousand arrows of violence
(Them) with the intention of (taking) the life of me, shattered, — thou hast.
- The tyranny of the watchers ever endure, happy of heart, be,
For 'tis easy, if the kind Beloved —
thou hast
- If one moment, to thy hand union with the Friend reacheth,
Go, (do thy work) For, whatever desire is in the world, —
thou hast
-
- 4 It is impossible that the picture of thy face should be drawn, because thou hast the blackness
of musky (black) wringing that prevaleth over the ruddy arghavan. Over all colours, black
prevaleth
5. ۛ (light of soul) signifies —
one whose body is in grace like the luminous soul

10. When the ruby of His lip thou recollectest ; and hearest
 The (sweet) tale, besugared is whatever in thy mouth,—— thou hast.

Hâfiz ! when, in the border of this garden, thou takest the rose,
 Of the weeping and the lamenting of the gardener, what grief—— hast thou ?

552, (540).

1. If, like the (lofty) cypress, a moment thou move in——
 In envy of thy face, every rose suffereth—— a rose-garden,
 a thorn.
- On account of the infidelity of thy tress, (together are) every assembly and a
 great tumult;
 On account of the sorcery of thy eye, (together are) every corner and——
 a sick one.
- O intoxicated eye of the beloved! to sleep, like my fortune, go not;
 For, in pursuit, from every direction, is the sigh of—— a wakeful one.
- The scattering of Thy Path's dust is my soul's cash, although
 On Thy part the soul's cash hath not (even)—— a little value.
5. O heart! ever, a (malignant) opinion of the tress of heart-enslavers, express
 not;
 When malignant of opinion thou becomest, how openeth to thee——
 a work?
- (Separate from the body) went my head; and, awhile, this work ended not,
 My heart caught (grief of love), and Thine, was no grief for—— a captive.
- To him, I said:—"Like the (centre-) point enter into the midst of the circle
 (of desirous ones),"
 With laughter, he spake, saying:—"Hāfiz! in what compass,—— art thou?"
-
5. How mayest thou succeed?

553, (538).

1. My soul,—a sacrifice for Thee, who art both the soul and the Beloved !
 My head,—a sacrifice for Thee ! If not, (together are) I and——
 a revolving head.

Easily from the head of Thy street, I cannot rise ;
 Difficult work, they take (accomplish) not with this——
 easiness.

Not the power of the wing-scorched moth is the immature one's ;
 Tör dainty ones, reacheth not the way of—— soul-scattering (sacrificing)

Without Thee, to take ease may be immaturity ;
 With Thee, to sit saucily may be from—— a great astonishment.

- 5 Thy heart's mystery, Thy watchers revealed ;
 Concealed, how remaineth the matter of—— a great secret.

So that, fresh and moist, the plant of Thy stature may remain,
 It is necessary that in my (weeping) eye, it,—— thou plant.

One day, in the curl of Thy tress, I beheld my heart :
 To it, I said —"How art thou ? How livest thou ? O (thou who art)——
 a prisoner."

My heart said —"Yes ; what doest thou, if towards me envy thou bearest not ;
 "Not every beggar's, is the rank of—— a great Sultân"

Hâfiz ! verily, not thy limit is our society,
 'Tis enough, if at the head of this street, thou make——
 dog-watching

3 "Reacheth not." See Odes 249, c. 1, 262, c. 5.

4. Both are difficult to do.

8 Couplets 7 and 8 form a *kitaband*.

The heart said —

Captive, I am not ; nay, lofty rank, I have. 'Tis from envy that me, captive thou callest.

9 The first line —

Hâfiz ! if truly thou ask —no worthy of our society art thou ;

554, (541).

1. Since, to-day, in the world of beauty Thou art sovereign,
Perchance the desire of lovers by Thy lip, Thou mayst bring forth.

With (thy) lovers, heart bereft, pride and disdain—— how long?
On the wretched bereft ones, violence and contempt—— till when?

Like Thy eye, in the source of powerlessness,—— how long?
Like Thy tress, in twist and restlessness—— how long?

That pain that through Thee, I have ; that violence that from Thee, I experience,
If a little (of them) Thou knowest, I know that (notwithstanding thy stone-
heartedness) mercy to me, thou wilt show.

- 5 Necessary, is much capital for the chattels of being a lover,——
Hearts, like fire ; eyes, like a great ocean.

Left in (the torment of) separation, I was. O morning breeze ! convey,
From the garden of union with thee, the perfume of hopefulness

Although, in hope of union with Thee, alive I become at the resurrection,
(Yet, in penitence for my own self-seeking) forth from the dust, my head through
shamedness I bring not.

If, of the wine of union with Thee, a draught, I drink,
So long as living I am, I practise not the way of sensibleness.

Slave, we are, and powerless, Ruler, Thou art and powerful,——
If me, by force, Thou draw, or if, with contempt, Thou slay.

10. At last, on, Hāfiz's bitter state, show a little pity?
Hopelessness,——how long? Distress (of contempt) how long?

8. To the last line, add :—
But senseless become

555.

1. Sāk! if desire be thine for wine,
Before us save *wine naught bring*. Ho!

In the tavern, the prayer-mat and the *khirka*,
Sell; and, bring the draught of wine (of love for God).

If alive of heart (soft) thou be, from thee intoxicated (with love for God), hear,
In the rose-bed of the soul, the cry:—"Yā Hayy!"

Possessed of sorrow,—to the remedy come;
Possessed of iniquity,—both worlds regard naught.

5. In love's Path, the heart's mysteries are:—
The sound of the stringed instrument; and the wail of the reed.

In love's Path, a pure poor one,
Better than a thousand (generous) *Hātim Tais*.

That idol, *Parī of face*, *Sulṭān-like*,
Cometh, and, behind, the people of the city.

Men, on-looker at her beauteous face;
And at her cheek, sweat-stricken, through shame (of modesty).

Of the grief (of separation) from Thee, complaineth *Hāfiz*—how long?
The end of my shattered heart,—till when?

556, (544).

1. Than the tavern-street, more pleasant is not——
 (Even) if, for my elderly head, attainable be——

a place,
 a sumptuous dwelling.

I desire,—concealed from thee (who are the confidant of lover's mysteries)
 wherefore should I keep?——

The flagon of wine; the place of pleasure; and—— a beauteous one.

My place is the cloister of the magians, and the meads of my native land;
 My pleasure—the face of idols (lovely ones); and (it is indeed)——

an auspicious judgment.

(To my word), why listenest thou, for in the age, distraught, like me, is none?
 This is naught save the word, (inwardly) the father of lust, (outwardly)——

a lovely one.

5. With respect, be; the state of the cloister, (ask not). For, every one cannot
 mention

The affairs of the cloister,—only an ardent Barhaman, or——
 a great Râi.

O idol! in our heart, how can be contained aught save thee?
 For, save for thee, for none, is mine——

a single care.

(O true Beloved!) on the wounded and ruined heart of Hâfiz show pity,
 For the reason that, after to-day, is certain——
 a terrible to-morrow

2. آرزو میکنم signifies —

آرزو میکنم "I desire."

4. The word, sweet and useless.

5. The Barhaman signifies one who hath connection with those of the cloister. See Ode 524, c. 13

7. See Ode 525, c. 10.

557, (567).

1. 'Tis morning; and, droppeth hail from the cloud of (the winter-month)—Bah-man;

The requisites of the morning cup, prepare; and give a cup of one 'man.'

The blood (red wine) of the cup, drink; for lawful is its blood.

In the work of the cup, (engaged) be; for 'tis a work—fit to be done.

If, at dawn, thee, wine-sickness give headache,

Verily, best, that the forehead of the vintner, thou shatter.

Sāki! at hand (to give the cup) be; for, in ambush for us, is grief

Minstrel! (so that grief may not reach us) keep this very path (of song) that thou singest.

- 5 Give wine; for, the secret to my ear, the harp hath brought and said —
"Happily pass (life); and, hear this bowed Pir (the harp)."

Ḥāfiz! by the independence of profligates, (I conjure thee) drink wine,

So that, thou mayst hear the song of the Singer, God the Independent One.

Into the sea of self and self-praise, I am fallen. Bring

Wine, so that freedom from self and self-praise me, it may give,

Ḥāfiz! in the rivulet of the eye, the plant of thy stature

Drank blood, and established fruit —(It), thou wishest to up-pluck.

1 "Man" See Odes 144, c. 10, 315, c. 2, 524, c. 1

1 man = 2 ritis = 1 gallon

"Bahman" signifies:—January. See Ode 35, c. 3

3 كحامار Khamār, wine sickness.

Khammār, a vintner.

558, (569)

- 1 In fruitlessness and lustfulness, passed my life
O son! me, the cup of wine, give, so that to old age thou mayst reach

From the direction of Tūr, lightning flashed; to it, I inclined (in love) —
"Perchance, thee, a brand of bright flame, I may bring."

In this city, what sugars—that became contented,
The (mighty) falcons of ṭarīkat with the stage of a pitiful fly!

Last night, in the crowd of slaves of His door, I went,
He spake saying —"O friendless, remediless, one! the load of what person
art thou?"

- 5 So that, like the censer, a moment, we may take the skirt of the beloved,
We placed our heart on the fire, for the sake of a pleasant breath

پسر (son) signifies —

Lust; for, to lust, the soul speaketh

- 2 In Arabic, are couplet 2; and the second line of couplet 9

The second line is from the Kurān, xx 9

طور (Tūr, mount Sinai) signifies the mountain, whereto Mūsā, in search of fire, turned his face
and whereon, he talked with God

Wherever lovers (of God) speak with the Beloved, they call the place Tūr

تس signifies —

a portion of fire which—to the cold-stricken is better than fruits

From the direction of Tūr, the lightning flashed To Tūr, I turned, possibly, I may be the bringer
to thee of a piece of wood, half burned enkindled, or the star (living ember) inflamed in its
own burning (the word of the soul to the body, at the time of its being obedient by God's
grace)

By his own capacity, at the time of union with the Eternal, Hāfız borrowed (from Mūsā) these
holy words.

By following Muhammad, and by God's grace, this time of union appeareth to the Lords of the
Path, and thereby they attain to eternal ease.

The men of this Path, of this blessed Faith (Islām) the spiritual sages of Muhammad, reach
the stage of the prophets of Bani Isrā'īl; and, in the Path, reach a place where to them as to
Mūsā, lust (in the stage of woman) becometh obedient. After that, in the Path, they gradu-

ally reach a place where from lust they draw back; and, like Mūsā, go to the Tūr of prayer
He to whom, by God's grace, lust becometh obedient, offereth thanks; establisheth himself in
lofty stages, and by prayer, seeketh from the Kāfi of need (God) union with Him

Thus, at that stage he arriveth

- 4 "The load of what person" signifies —
On whom, art thou dependent?

Despite the heart become blood (in grief), to be like the pleasant (fragrant) musk-pod, is necessary for him,
Who became world-renowned for a fragrant breath (of excellence).

Departed (in death) hath the Kārvān (of friends); and, in the ambush-place, thou in sleep!
(Arise; prepare the requisites of the end.) Alas! of so many crashes of the great bell (of death), wholly void of knowledge, thou art.

(O bird of my soul!) thy pinion, spread; and, from the (lofty) Tūbā tree, the shout (of praise in recollection of Thy Creator) raise:
Woe is it that a (glorious) bird like thee—captive of the cage (of worldly delights that befit thee not) thou art!

In desire of Thee, in every direction, Ḥāfiz runneth—how much!
O object of desire! to thee, easy the path, may God make.

6 Every one, who, for an excellence, became celebrated, must, in that excellence, strive. If, in the strife, his heart become blood,—no matter.

9 Awhile, in search of Thee, he cometh captive to illusory love; and in this whirlpool (this world) for every (worthless) straw and thorn, attachment displayeth. For him, God Most High make easy a path, whereby He may cause him to reach thee.

559, (570).

1. The tale of my desire, I wrote; and weeping was my eye:
Come; for, through sorrowfulness without thee, I am ready to die.

Through desire, to my two eyes, much I have said:
"O dwellings of Salmā! thy Salma is where?"

'Tis a strange event and a wonderful occurrence—this,
Afflicted, was I; and in the (palpitating, quivering, fluttering) state of one
slain. (Yet, against me), the slayer was complainer.

Reacheth to whom (the power) that, at thy pure skirt, he should carp?
For, like the (dew-) drop that, on the rose-leaf droppeth, pure thou art.

- 5 From the dust of thy foot, it gave honour to the tulip and to the rose,
When creation's reed wrote the decree on the watery and the dusty.

O Sākil! arise; ambergris-scattering, hath become the breeze;
Bring the juice of the grape, (wine) perfumed and pure (the antidote of the
lover's poison).

Without (seeing) thy praised qualities, trace of me remaineth not. Yes,
From thy face (O Salma!), I behold the traces of life!

1. In Arabic are couplet 1; the second lines of couplets 2, 3, 6, 7; and the first line of couplet 9.
2. Through phrenzy of love, is this address. When in exceeding perturbation, they address the dwellings—the ruins and the houses of the beloved.
Salmā. See Odes 310, 360, 534, 572
3. Kalandar Shaikh Shāh Shīrafu d-Dīn Abū Āli (d. 1379) saith—
"Wounded with grief's sword is my heart; (yet) at its (feeble) power, the adversary (is) bewailing—
"Against the poor grain, the violence (of consumption); (yet) from the birds of the nest, the cry (of hunger).
4. "Reacheth" See Odes 249, c. 1; 262, c. 5
7. The explanations are—
(a) By reason of separation from thee no trace of me remaineth
(b) Void of thy praised qualities, no trace of me remaineth Defective human qualities have vanished; and by the decree—"Be qualified with the qualities of God"—perfect divine qualities have in me taken root.

By the honour of the rose and by the dust-foot of the cypress (I swear) that there is not

One of rare beauty like this—of the watery or of the dusty.

Idleness, abandon; successful, thou shalt be. For the proverb is —
 "The road-provision of way-farers is alertness and expertness."

10. Of the description of thy beauty, how may Hâfiz speak?
 For, like the divine qualities, beyond comprehension, thou art

(c) When my own existence, I knew to be effacement; and joined to the manifestation of permanency with God, I clearly saw that my own existence was the trace of glories and the reflection of the Absolute Existence (God)

560, (572).

1. From me, the beggar, to kings, who taketh a message,
Saying:—"In the street of the wine-sellers, (they sell) two thousand (mighty)
Jamshids for— a single cup of wine."

Ruined and ill of fame, I have become; yet, hope I have—
That, by the blessing of dear ones (those of good name) I may (escape from ill-
fame; and) reach to good-fame.

- Thou that sellest alchemy,—at our impure gold (heart) cast a glance (of alche-
my) !
For, a great capital (in trade), we have not; and a snare (to captivate the true
murshid) we have cast.

O Shaikh! by the beads of the rosary, (I beseech thee) cast me not from the
Path;
For, when (once) the wise bird falleth, he falleth not (again) into any snare.

5. O pious ones! go ye. For (us) piety hath left:
Pure wine, we have drunk, and there hath remained neither honour nor good
fame.

At the fidelity of the Beloved, wonder that He made not an inquiry,
Neither by the reed,—a salutation; nor by letter,— a message.

Desire for Thy service, I have; in kindness, me, purchase and sell not,
For, into good fortune, seldom falleth, like (me) the slave—
a slave

My plaint, I take to—where? This tale, I utter to—whom?
"For thy lip was our life, and, Thou hadst not (even)—a little permanency"

If this wine be immature, and this companion matured,
By a thousand times, than a thousand matured ones better (is)—
an immature one

10. (O true Beloved!) the arrow of Thy eye-lash, loose, and the blood of Hāfiz,
spill,
For, in respect of such a slayer, none maketh (even)— a little revenge.

561, (571)

- 1 People spake, saying —“ (In beauty) a second Yūsuf thou art,”
When, well, I looked, verily better than that (I had heard)—thou art.

Sweeter than that which with sweet smile, they say thou art,
O *Khusrau* of the lovely ones! for, the *Shirīn* of the age, —thou art

To the (folded) rose bud, thy mouth, one cannot compare *
Never is the rose bud with this narrow mouthness

If, on account of thy stature and gait, the (moving) cypress remained behind in
its place,
Move thou For thou hast surpassed the (moving) cypress in—movingness

- 5 A hundred times Thou sadest “From this mouth, thy desire I give,”
Like the noble (ten tongued) lily, why art Thou all—a tongue?

Thou sadest —“Thy desire, I will give, thy life, I wilt take,”
I fear my desire, Thou givest not, and my life—Thou wilt take

Through the shield of my life, Thy (sick, languishing) eye causeth to pass the
poplar (arrow),
(The eye) sick, who hath seen with so strong—a bow?

(O true Beloved!) like the (worthless) tear from the eye of man, him Thou
castest,
Him, whom a moment, away from Thy sight,—Thou drivest.

Away from before Thyself Thy own grief stricken *Hāfiz*, drive not
For, through love for Thy face, he gave (sacrificed) heart, faith, and youth

- 10 In the path (of love) to Thee, like the pen, a foot (out) of his head *Hāfiz* made,
It, one moment, like a letter out of kindness, why readest Thou not?

4 “The cypress” See Odes 108 115.

5 The lily is said to have ten tongues. Here *Hāfiz* accuseth the Beloved of not fulfilling His promise.

10. The nib of the pen is the head, but, in writing, it becometh the foot.

کلمه signifies —(a) to write; (b) to cut—

(a) In the path (his state) from head to foot (fully) *Hāfiz* wrote; I like a letter out of kindness a moment—*t*, why readest Thou not?

(b) In the path his foot (right) from the end *Hāfiz* cut, I like a letter, out of kindness, a moment, him why readest (callest) Thou not?

562, (564)

- 1 His lip, I kiss and down drink its—wine
To the water of life I have taken my—foot

Neither His mystery can I utter to any ,
Nor any one can I see (in comparison) with—Him

The cup keepeth kissing his (ruby) lip and drinking blood ,
The (red) rose keepeth seeing his (ruddy) face, and maketh—sweat

From retirement to the garden, the rose brought its throne
(O Zahid!) like the (folded) rose bud, the carpet of austerity, make—folded*

- 5 (O Sakil) the cup of wine, give and recollection of Jamshid make not
Who knoweth when Jamshid was? or when—Kay?

O moon minstrel! on the harp, thy hand extend
Its veins (cords), touch so that with them I may exult

Lil e his (intoxicated) eye let not the intoxicated be intoxicated
O Saki! to the memory of his ruby (lip), give—wine

Separation, the soul seeketh not from that body,
In whose veins and body, the blood of the cup is

When the bird of the morning uttereth Huwa! Huwa! (He is! He is!)
Away from the hand put not the cup of wine of—Han! Han!

- 10 Like Majnūn, in pursuit of the sight of Laila —
O heart!—it is necessary to move about every (member of the tribe) Hayy

9 The dary shes ejaculate Hā! Hu! or Hūwa! Huwa! (He is! He is!)
The laderer of the morn ng is cr d to be the ovl Glau d um Brodaer See Ode 514 c 2

10 In search of the true Beloved effort is necessary

With the Sultān of the rose, be happy ; and wine, drink ,
 Reckon it gain, the freedom of (the month) Bahman from (the month) Dai.

Hāfiz ! thy tongue indraw a while ;
 The tongue (language) of the tongueless, hear from—the (tongueless) reed
 (pipe).

- 11 In Dai (December), the sun is in Capricorn
 In Bahman (January) " " " " Aquarius

563, (573):

1. O Sākī! intoxicated with love's cup, I am ; give—— a little wine.
 Full, make the goblet ; for, without wine, the assembly hath not (even)—— a little lustre.
 Love for his face like the moon, cometh not truly within the screen ;
 Minstrel ! a melody, strike up. Sākī ! give—— a little wine.
 (At Thy door, curved like) the ring, became my stature ; so that, after this,
 the watcher
 May not drive us again from this door to—— another door.
 (Together are) in expectation of Thy face, we and hopefulness :
 (Together are) in the deceit (vain hope) of union, we and (vain) fancy, and—— a vain dream.
 5. Intoxicated with those two eyes (of Thine) I am ; in the end, less than——
 an (empty) question ;
 Languishing for those two ruby (lips of Thine) I am ; in the end, less than—— a vain dream.
 Since not contained in the eye is (the effulgence of) the sun of His face,
 O heart ! in the eye, what profit hath—— an agitation ?
 Thy hand, stain not with intention, in respect of a cup wherefrom thou knowest
 (That) at the end of work, will not be the hope of (even)—— a little water.
 Hāfiz ! in the fancy for lovely ones, thy heart wherefore placest thou ?
 When becometh sated the thirsty one, from the flashing of—— a mirage.

4. *صال* (union) signifies :—

manifestations of glories that, in love's Path, appear to the holy traveller, and that snatch him from the Path.

Essential glories are the essence of His qualities, which are the screen of His nature, whereby He is independent of the world

"Distraught with love is a whole world ; and enough :

"Union with the true Beloved, whence hath any one gained ?"

6. Since, in this world, not fit to be gained is the sight of God,—from this agitation and clamour what profit ?
 7. That wherefrom profit reacheth thee not, desire not.

'564, (574).

1. "Wine, demand; rose-scattering, make; from time, what seekest thou?"
Thus, at morn, to the bulbul spake the rose. What sayest thou?

To the rose-garden, the cushion take; so that of the lovely one and of the Sāki,
The lip, thou mayst take, and the cheek, kiss; (so that) wine thou mayst drink
and the rose,—smell.

Let us see, in whose fortune will be thy laughing rose-bud:
O bough of the rose ra'nā! for whose sake, growest thou?

(O beloved!) the box-tree (of thy stature) proudly move; and, the resolution of
(sauntering in) the garden, make;
So that, from thy stature, the (lofty, straight) cypress may learn—heart-seeking

5. To-day, when full of tumult of the purchaser is thy market,
Get, and establish a little road-provision out of the capital of goodness.

As, in the thoroughfare of the breeze, is the (flaming) candle, (so is) thy good
going (—'tis profitless);
A little profit of skill, derive out of the capital of goodness.

That tress, every ringlet whereof is worth a hundred musk-pods of Chin,
Happy had it been if had been its perfume from happy disposition!

In the king's rose-bed, cometh every bird singing:
The bulbul—to melody-making, Ḥāfiz—to prayer-uttering.

2. See Ode 541, c. 11.


ج. 'روغ' (rā'ūgh) signifies:—

(a) a rose red within, yellow without
(b) of two colours, beautiful.

6. Quickly, to the place of effacement, will go thy good-going.
Choose the tarikat of goodness, so that profit may be thine.

565, (576)

- 1 'Tis the fresh spring In this strive that joyous of heart——
 For again, blossometh many a rose when in the clay (of the grave)——
 thou mayst be
 thou shalt be
- Within the veil thee the harp keepeth giving counsel But,
 Thee counsel profiteth at that time when worthy——
 thou mayst be
- I say not now, with whom s't what drink,
 For thou knowest if wise and learned——
 thou be
- In the ^{ward}, every leaf is a book of a different state,
 Woe is it if, careless of the state of all ——
 thou be
- 5 Though, from us to the Friend is a Path (the path of *ma rifat*) full of fear
 Easy is the going if acquainted with the stage (the *Shai^{kh}*)——
 thou be
- In excess, the world's anguish taketh life's cash
 If night and day, in this difficult tale, (of journeying to the Friend)——
 thou be
- O Hāfiz! if from lofty fortune aid be thine,
 The prey of that (true) Beloved, impressed with excellences,——
 thou shalt be

2  *ga fies* —

(a) a note of music

(b) screen

Out of respect to the harp, this word is used

566, (575).

1. Breeze of the morning of happiness ! for that trace—— that thou knowest,
To a certain one's street, pass at that time—— that thou knowest

The footman of the chamber of mystery, thou art ; and on the head of the Path,
is my eye ;

By manliness, not by order, urge in that way,—— that thou knowest.

Say :—From my hand passed my feeble soul. For God's sake,
From Thy ruby (lip), soul-refreshing, give that—— that Thou knowest.

(O true Beloved !) these (few) words I wrote, in such a way that the stranger
hath not known ;

(Them) by way of kindness, do Thou also read in such a way——
that Thou knowest.

5. On Thy girdle, gold-woven, hope how may I not establish ?
O !dell in that waist, is a subtlety—— that Thou knowest.

With us, the image of Thy (slaying) sword is the tale of the thirsty one and of
water (whereto he desireth to reach) ;

Thy own captive, Thou seizest. Slay in such a way—— that Thou knowest.

Hāfiz ! in this matter, one are Turkī and Tāzī (Arabian) ;
Love's tale, relate in every tongue (language)—— that thou knowest

4. The second line—

Them also read in such a way that to none save Thee shall information be.

567, (578).

1. Drink the cup of the wine of unity of—— a "man;"
 So that, by it grief's root, up from the heart,——
 thou mayst pluck.

Expanded, keep the heart, like the cup of wine;
 Head closed how long like—— a large jar?

When, from the jar of selflessness, a rith thou drinkest,
 Less of thyself (voluntarily), thou boastest of——
 "self."

Like the (humble and worthless) stone at thy foot be,—not like the water (of the
 cloud glorying in sublimity);
 All colour of deceit, thou mixest; and—— wet of skirt (lust-stained) thou art.

5. To wine, bind the heart, so that, like a man,
 The neck of hypocrisy and of piety—— thou mayst shatter,

Arise, and, like Ḥāfiz, an effort, (in the service of the Pir of ṭarīkat) make, so
 that, perchance,
 Thyself, at the true Beloved's foot,—— thou mayest cast.

1. "Man" See Odes 144, c. 10; 524, c. 1; 557, c. 1.

2. دني signifies:—
 a very large oblong wine-vessel

3. Rith. See "Man," Odes 315, c. 2; 524, c. 1.

568, (579)

1. Time consider plunder to that degree that thou canst;
O soul! the out-come of life is (only) this moment if thou knowest

The desire giving of the sphere hath life in barter,
Strive that, from fortune, the justice of ease thou mayst take

The counsel of lovers, hear and out from the door of joy come,
For all this is not worth the occupation of—a transitory world

Before the *zāhid*, boast not of profligacy. For one cannot utter
To the physician, not the confdant, the state of—a hidden pain

- 5 Gardener! when hence I pass, be it unlawful to thee,
If in my place, a cypress other than the beloved thou plant!

The jar-shatterer knoweth not this value that to the *sūfi*,
Is a household chattel like—a pomegranate ruby

Thou goest and, the people's blood, thy eye-lashes shed
O soul! fiercely (impetuously) thou goest, fear is, behind,—thou wilt remain

O sweet mouth! with the prayer of the night risers, strive not
In the shelter of the one (ineffable) name (of God) is the seal having the quality
of—a *Sulaimān*

Aside from the glance of Thy eye, my heart, I kept. But,
Thy eyebrow, bow possessor taketh (the heart) by its forehead

- 10 O brothers! compassion Went my precious *Yūsuf*,
For grief for whom, wonderful (in wretchedness) I beheld the state of the old man
(*Yakub*) of *Kin ān*

The wine's delight will slay the penitent *zāhid*,
O sage! do not a deed that bringeth—penitence

One day, by my door, enter, so that, with joy, the hand I may clap,
 (Saying —) "Verily, joined to me is luminosity as—a guest"

With kindness, tranquillise Hāfiz's heart,
 O Thou, whose (beauteous) tress-coil (is) the assembly place (perfection) of dispersion!

O idol, stony of heart! if of me careless thou be,
 My own state, I will utter before Āsaf the second

569, (581).

- 1 (O true Beloved!) Thy well-wisher, I am, and (this) I know that——
 Thou knowest,
 For, both the un-seen, Thou seest; and also the un-written (by fate),——
 Thou readest.
 In the adoration of Ādām, the angel made resolve of thy ground kiss,
 For, in Thy beauty, something he found more than the way,——
 human
 Thy tress's curl is now, in God's name the collectedness of hearts
 Be safety thine, from that breeze that exciteth—— dispersion!
- 5 (O true Beloved!) dishevel Thy tress, and, to sport and to dancing, bring the
 Şafî (people of the world),
 That, from every patch of his ragged garment, thousands of idols (of hypocrisy),
 —— Thou mayst scatter
 The lamp-kindler of our eye is the breeze of the tress of lovely ones,
 O Lord! to this gathering (smooth state of the tress), be not grief for the
 breeze—— of dispersion!
- Of the mystery of the lover and of the Beloved, what gaineth the reproacher?
 The non seeing eye especially seeth not—— a secret mystery
- To be vexed with fellow way farers is not the action of a work knower
 The difficulty of the stage, endure in memory of—— a time of ease
- Alas! that pleasure of night sitting up that passed (swiftly) like the morning
 breeze
 O heart! the value of union thou knowest, (only) when behind in separation
 —— thou remainest

2 See the Kuran i 34 v. 2

4. The second line is repeated in couplet 10.

10 The solving of the work of desirous ones is in that heart-binding eye brow
For God's sake, a moment with (towards) us unloose the knot (frown) from —
thy forehead

Hafiz! thee the fancy of the yoke of His tress fascinates
See, so that the ring of impossible fortune, —

thou shake not

570, (580).

1. Efforts, a thousand, I made that, my (true) Beloved,— Thou shouldst be;
(That) the desire-giver of my sorrowful heart,— Thou shouldst be.

(That) a moment into the hut of sorrowful lovers, Thou shouldst come;
And, a night, the consoling friend of my sorrowful heart,—
Thou shouldst be.

(O true Beloved!) since the lamp of my eye, Thou madest night alive keeper
(watchful),
The consoler of my hopeful heart,— Thou shalt be.

In sleep of midnight, this desire I see;
In place of streaming tears, in my embrace,— thou shalt be.

5. By that cornelian (mouth), by the way whereof, bloody of heart, I am,
If complaint, I make, my mystery-keeper,— thou shalt be.

When to slaves, Khusraus of darkish beauty behave kindly,
In the midst, the Lord of my work,— thou shouldst be.

My slender prey becometh the rays of the sun,
If, a moment, a deer like thee, my prey— thou be.

The three kisses that of Thy two lips, my portion Thou hast made,
If Thou give not, my debtor,— Thou shalt be.

2. To the second line, add :—
But, it was not.

3. The first line :—
In recollection of Thee, all night I remain awake.

6. When other prophets recommend their own religious order,—me, do thou recommend.
When other beloveds cherish their lovers,—Lord of our work, be thou

8. کسب (kiss) signifies —
the acquisition of readiness of acceptance of the sufficiency, outwardly and inwardly, of
God's word.

Forth from the common folk, me, Thou drewest; and me capacity gavest, so that—from out-
ward speech, from the word (the glorious Kuran and great Furkân); from inward speech,
and from manifestation (the word, holy and divine)—a pleasure I snatch
Having lent me this capacity, and upon it brought my goal, if Thou pay me not, Thou art my
debtor; and (by the decree of the liberal) beneath my burden.

In that sword where idols (beloved ones) the hand of lovers take,
 If, from thy hand, this (hand taking) take place, my idol, — thou shalt be

10 Though I am the Hāfiz (the guardian) of the city, not worth a barley corn I
 am
 Perchance out of thy own liberality, my beloved, — thou shalt be

571.

1. O mouth, thou resemblest a casket of pearls!
O Lord! around thy face, how fit became the line of a new moon?

Now, me, the (vain) fancy of union with Thee pleasantly deceiveth;
Let us see what picture, sporteth this form of a (vain) fancy.

Departed the heart, became blood the eye; became the body shattered, and
the soul fluttered:

In love, are wonderful things that successively come.

Blood became my heart by His hand; and by the memory of His intoxicated
eye;

With injury, I have been injured. With me, what has love to do?

1. **نمسم** signifies:—

نمسم (smile), tā being cut off for verse-sake.

نمسم and **نمسم** are one and the same.

- نمسم** signifies:—

to smile

- نمسم** signifies:—

to make white (to display) the teeth; to laugh.

O revealer of the teeth! O displayer of the casket of pearls of the box of the mouth at my d s-

persed state and withered form!

Fie, fie! worthy of thee hath fallen around the face the line of the new (crescent) moon.

- حال** (state) signifies:—

love

- درجا من الی** (the casket of) signifies:—

the manifestations of glories.

- هلال** (the new moon) signifies —

the shari'at, the religious law.

- خط هلال** (the line of the new moon) signifies:—

the following of the shari'at, the manifestations of glories that become necessary to one
possessed of the perfection of following the shari'at.

In Arabic, are couplets 6, 8, and 9, the first lines of couplets 1, 3, 4, and 15, and the second
line of couplet 14.

5 If thy disposition turn not, ever again it turneth not,
(Either) the lover on this side, (or) the Ārif on this quarter

O rider of camels that left my dwelling!
If, the men of Najd, thou meet, to them of my state, speak

In love playing, lawful the Heart-Ravisher regarded my blood,
O crowd of Lords! love's decision is what?

On account of desire for the men of Najd, the eye slept not,
With its severe pain, the heart through rapture melted.

For God's sake, in the Zāt-j Raml, my beloved was where? .
Altogether fled wisdom through beholding the fawn

8 تَامِب s gnifies:—

تَامِب the tā is prefixed for verse-sake.

نَجْد (Najd) s gnifies —

The higher regions of Arabia, where Lailā dwelt, and Majnūn became distraught
In Najd, poets assign the dwelling place of every beloved

دَاب s gnifies:—

(a) anything that creepeth

(b) the beloved of Hāfiz

عَرَالِي s gnifies —

(a) a deer

(b) the name of an Arab of the tribe of Banī Ghazāl

(c) beloved

Through desire of seeing the beloved (possessed of perfection) of the tribe of Banī Ghazāl, the eye
slept not

O horseman! O murshid of the pious! At the appointed time to the adored Lord represent
the state of this separated stranger, and, out from the foot of my heart, the thorn pluck say
ing —

‘A certain one desires a man festation on of Thee’

‘On him the blessing of beholding Thee, bestow; and him from the tumult of
glories release’

9 عَرَال (fawn) s gnifies —

(a) the beloved, whose man festation is desired of all

(b) the name of an Arab tribe renowned for beauty and goodness

For God's sake, on beholding the beauty and goodness of that sand (desert) whereon my
beloved is dweller, reason fled

In the splendour of her beauty I became distraught even as travellers, who in the state of man
festations of glories become selfless and effaced So long as they become not effaced they
gain not a portion of His beauty

In lover's Path are rivers and deserts from the traversing whereof the holy traveller's heart be-
cometh rent

571.

1. O mouth, thou resemblest a casket of pearls!

O Lord! around thy face, how fit became the line of a new mood?

Now, me, the (vain) fancy of union with Thee pleasantly deceiveth;

Let us see what picture, sporteth this form of a (vain) fancy.

Departed the heart, became blood the eye; became the body shattered, and
the soul fluttered:

In love, are wonderful things that successively come.

Blood became my heart by His hand; and by the memory of His intoxicated
eye;

With injury, I have been injured. With me, what has love to do?

1. تسم signifies:—

تسم (smile), tā being cut off for verse-sake.

اسم and تسم are one and the same.

تسم لا signifies:—

to smile.

التسم signifies:—

to make white (to display) the teeth; to laugh.

O revealer of the teeth! O displayer of the casket of pearls of the box of the mouth at my dispersed state and withered form!

Fie, fie! worthy of thee hath fallen around the face the line of the new (crescent) moon.

حال (state) signifies:—

love.

درجا من الی (the casket of) signifies:—

the manifestations of glories.

هلال (the new moon) signifies:—

the shari'at, the religious law.

خط هلال (the line of the new moon) signifies:—

the following of the shari'at, the manifestations of glories that become necessary to one possessed of the perfection of following the shari'at.

In Arabic, are couplets 6, 8, and 9; the first lines of couplets 1, 3, 4, and 15, and the second line of couplet 14.

4. The second line:—

Love hath no sin.

When the seeker reacheth the Sought, love (the road-guide, furnished with road provisions) draweth aside,—the lover from the Beloved; the seeker from the Sought,—whether he experience the injury of the thorn; or whether he pluck the rose of his purpose.

Within the curl of Thy tress, went Hāfiz
In the dark night; and God is the guide.

Thine, be opportunity ! Thee, may God bless, so that ever thou mayst endeavour in the perfecting of the faculty of speech

Thus, in truth were ancient kings engaged, though, through the exigency of affairs, they practised tyranny

Not agreeable to the praiser is reproach,

Sa'di saith, —

" One skill, if thou have and seventy defects,

" Naught seeth the friend save the skill "

- iii At that time when an enemy with a countless army had appeared to invade the country, and when a great terror prevailed, such that by report his army exceeded in length and breadth,—the Khalifa of the age turned to Hāfiz and asked his blessing

From fresh vision Hāfiz perceived that the enemy's army exceeded not 10,000; and that the Praised One (the Khalifa) s army amounted to 7,500

Then, this subtlety he devised; and for his consolation sent his blessing Despite this often do they prepare the fixed number; and, save in the little ($7\frac{1}{2}$) and in the great (10), engage in naught

- iv When I multiply 10 by $7\frac{1}{2}$, it becometh 75 From this, I take 'ujb that also is 75

He who, in the height of worldly wealth, displayed 'ujb (pride) to his dependants, made no profit.

Thine be opportunity, and thee may God bless that, despite the existence of scarcity of wing and of moderation of stature, thou mayst fashion the garment of pride over thy superiors, and make the disobedient obedient.

This is a good quality of praised good qualities

Whoever multiplied 10 by $7\frac{1}{2}$ (reckoned as 75) brought to his hand the word 'ujb in that he hath 75

In the affairs of the world, having attained the degree of 10 (which is the total of the number of units), and, having rested with $7\frac{1}{2}$ (whose market is less), he acquireth pride

Then he made no profit, even though, in his own estimation, a profit it was,

Thine, be opportunity, and thee may God a d, so that, having multiplied 10 by $7\frac{1}{2}$, thou mayst reckon 75, and, on account of it, acquire the word 'ujb for the sake of the triumph of thy dependants, which result bringeth the pleasure of God.

That is—

In worldly affairs, having reached the stage of $7\frac{1}{2}$ (which hath moderation of state and from which wanteth something of completion, 10) thou displayest pride with those, who are at the stage of 10 (which is the completion of units, and, in their estimation, the stage of goodness and straightness)

See Ode 455, c. 2, 3, 599, c. 4

- v Former kings brought the minted coins of weight 10 to the weight $7\frac{1}{2}$, and thus filled the treasuries

When the time of coining fell to the praised one of lofty spirit he brought back to 10 the coin of $7\frac{1}{2}$, and thus to ease brought the people

Amir Khusrāu saith —

" If for liberality, his great ancestors

" Made two alloyed dirhams out of one unalloyed,

" See what happened to his alloyed dirhams !

" Of three, one was; of one, three became "

- 5 Subsequently, to thee, our soul, we shall have to advance ;
For, stubbornly, hast thou fought with lovers ; and their heart taken.

Grief for Thee wholly devoured this heart, helpless ;

- * Me, the news of the good fortune of my verse deceiveth.

O idol ! in grief of love's passion for Thee,
On the Lord (God) of slaves, is our reliance.

- 5 In Shiraz, men often use only the dominant (the initial, or the final) letters of a word

چش may signify چشم
ارش " " ارش
سرت " " عرب
یک دی " " یک دله

Whether Thou desirest, or desirest not, my life, I surrender Thou, sincere with lovers broughtest their heart into bonds, and again, from the insolence of the insolent, Thou escapedest.

No need, that thou shouldst display superiority Obedient to the heart, is the soul When Thou taketh the heart, in its pursuit, is the soul

- 6 Grief for Thee wholly devoured my heart, helpless (whether Thou desirest, or desirest not), Yet, the news of the fortune of my verse hath made proud my heart, which is the cause of iniquity and of error

- 7 When, to this world, God sent his slaves (the human race), an invisible messenger spake saying — You, I send to a place where the steed of the sweetness of understanding of witnesses and of rapture will reveal the mystery of existence. See p 5.
Of the crowd of worshippers of God, was Hāfiz For, with the world and with aught therein, he engaged not, but on reliance on God, all his spirit, cast.

- 8 In a dark night, into the twists of Thy tress (the world), went Hāfiz's heart, and the Lord was his guide For, on a dark night, without the guide, it is difficult to find the Path, especially a path fold within fold

In confidence of God's favours and by God's decree, men of God have paid attention to this world, full of vicissitude, and thence, on account of the tumult of its vicissitudes, have not rested

Thus the world is a dark night whose light is accidental, in need of the splendour of the sun, of the effulgence of the moon and of the planets, and of the illumination of fire

There are five explanations —

- i To his praised one, Hāfiz saith —

He, who turned from his own perfection to imperfection, exchanged his own faith for the world ; established, for the acquisition of the world's goods, tyranny, and gave for this his faith—made no profit, even though in his own estimation a profit it was that all his energy was in the arranging of his own existence (the goal of worship, the field of culture)

Thee, may God give opportunity and blessing so that thou mayst ever move from descension to ascension, mayst quit the world in quest of faith, mayst strive in the will of

- God, and mayst wear the painted garment of the paintings of God

- ii He who, having reached the stage of perfection, turned to the guidance of the imperfect, and for the perfecting of them, made all resolution—made no profit.

Though, in the opinion of the Lords of the shari'ah, the guidance of the imperfect is a great work,—yet since he scattered his own skirt for the perfecting of his own desire he made no profit

572, (562).

1. By her two tresses, Salmā bound my heart;
Yet, every day, my soul crieth to me:—"Come and die!"

For God's sake! on me, heart-bereft, bestow pity;
Me, despite the hate of enemies, cause to reach to the beloved.

O thou who despisedest me for my love for Salmā!
Her face, thou shouldst at first have clearly seen.

To the (true) Beloved, wholly and completely, surrender, like me, thy
heart,—
O drowned in love in the sea of friendship!

1. In Arabic, are couplet 1; the second lines of couplets 2, 4, 7, and 8; and the first line of couplet 3.

In Loris, are couplets 5 and 6; the first line of couplet 4, and the second line of couplet 3 Salmā. See Odes 310, 360, 534-559. This name, poets assign to all beloved ones.

The second line:—

Yet, daily the heart, my soul addresseth, saying —
"Behold not the (illusory) lovely one; thy self in love for her, surrender not"

2. The second line:—

Me, despite the hate of enemies, cause to reach to my desired one.

That is—

Cause me to reach to my object; and to subdue my lust and body.

3. O thou, who, in respect of love for Salmā, deniest me! at first, her face thou sawest not, therefore thou art excused

4. To the true Beloved, thy heart wholly and completely surrender;

O drowned in love, bring the pearl of friendship for Him.

Having reached the sea of friendship; and therefrom to love drawn thyself, surrender like me thy heart to the true Beloved, that, to thy hand, thou mayst bring the jewel of purpose.

- 10 If learned and wise thou be, let not go four things —
 Safety, wine void of alloy, the Beloved, and the void place (the desert of solitude).

Wine, give. For, though black of book of the world, I became,
 Hopeless of the grace of the Eternal, when can one be?

Sākī! a cup bring, and, me, forth from *khulvat* put,
 So that, crafty and nothing-earning, door to door, I may wander

Since time's picture is in no way fixed,
 Hāfiz! complaint, make not, wine, let us drink

Pure is the cup of the heart in the time of the Āsaf of the age,
 Arise, and cause me to drink of a cup of wine purer than limpid water

- 13 Verily, the country boasteth of him and of his efforts,
 O Lord! ever be this rank and this sublimity!

The seat-kindler of the fortune of the mine of pomp and of grandeur,
 The proof of the country and of religion, (is) Abu Nasr Abū-i-Mu'ālī.

Khawaja Mas'ud (who lived about 1480, A D) saith —

"A river, the waves whereof were man-devouring, I reached,

"On that river neither a boat nor a boat-man Wonderful is the matter!

"That river the waters whereof all blood I saw, I feared

"To my heart, I said —Why fearest thou? Since to cross is necessary, remedy is none"

- 12 *Khulvat* See Ode 67

- 16 Abī i Mu'ālī (whose proper name is Muhammad Sadru-d Dīn) is claimed by the Turks as the first of their poets. He wrote in Turkish, in Arabic, and in Persian. He died 1270 A D

572, (562).

1. By her two tresses, Salmā bound my heart,
Yet, every day, my soul crieth to me.—“Come and die!”

For God's sake! on me, heart-bereft, bestow pity;
Me, despite the hate of enemies, cause to reach to the beloved.

O thou who despisedest me for my love for Salmā!
Her face, thou shouldst at first have clearly seen.

To the (true) Beloved, wholly and completely, surrender, like me, thy
heart,—
O drowned in love in the sea of friendship!

1. In Arabic, are couplet 1; the second lines of couplets 2, 4, 7, and 8; and the first line of couplet 3.

In Loris, are couplets 5 and 6; the first line of couplet 4; and the second line of couplet 3 Salmā. See Odes 310, 360, 534 559. This name, poets assign to all beloved ones.

The second line —

Yet, daily the heart, my soul addresseth, saying —

“Behold not the (illusory) lovely one; thy self in love for her, surrender not”

2. The second line —

Me, despite the hate of enemies, cause to reach to my desired one.

That is—

Cause me to reach to my object; and to subdue my lust and body.

3. O thou, who, in respect of love for Salmā, deniest me! at first, her face thou sawest not, therefore thou art excused.

4. To the true Beloved, thy heart wholly and completely surrender,

O drowned in love, bring the pearl of friendship for Him.

Having reached the sea of friendship; and therefrom to love drawn thyself, surrender like me thy heart to the true Beloved, that, to thy hand, thou mayst bring the jewel of purpose.

573, (577)

- 1 To thee, the mirror of solitude displayeth the light of God,
By the door of us (the darvishes), enter if the seeker of eternal love, thou be
Wine give. For, if hell take the name of our sin
On its fire, water dasheth Muhammad's miracle (and guardeth it)
- Momently, an act of sorcery thou practisest Lawful, this is not,
Said the messenger of our Lord — "Never are we trick-players"
- If, with this grace and grandeur, to the sword thou pass,
The lily, and the cypress, and the rose following with thee all go.
- 5 Intentionally, in malice against me, wherefore drawest thou the sword of violence?
Perchance thou thinkest not of — "On extended (lofty) columns (of fire)"
- In time, from the heart's tablet, make clean the picture of self,
If, with soul and heart, to the street of wisdom the path thou take
- O Hafiz! entangled in the net of desire is the bird of thy heart,
O thou attached to shame! boast not of the solitude (of the holy traveller)

2 See the Kuran, xix. 72

3. مددی signifies —

a thing of uselessness and of idleness. Momently, deceit thou practisest, and me into error leadest. Lawful this is not By thy own word and deed stand For me, for sport and folly, they have not created, nay, for work, me into the world, they have brought Not am I of those useless things that they reckon not.

God saith —

"Reckon ye that we have created you in vain? To Me, will ye not return?"

5 See the Kuran, c. iv. 9

مددی is properly —

ممدد. For verse sake, the final ta is rejected; ya added

In opposition wherefore drawest thou the sword of violence? Slay and slay for God's sake!

For to offer pty to the half slain one, is naught save tyranny

Perchance, thou thinkest not of what, in respect of world-possessors and of man injurers God hath said, nor of the path that, to men of happiness He hath shown?

Verily, on them, hell's fire is heaped up equally around

Hell's fire is a cover, and, them like a cover, surroundeth on all sides—in that state, wherein, with long fiery chains (whereby the pillars of fire leaped), they are made fast.

قطعات

Kita'at.*

(Fragments)

574.

- 1 On the world and its goods, plant not thy heart,
For the reason that, from it, fidelity, none experienced

From this shop, honey without the sting, none ate,
From this garden the (sweet) date without the (bitter) thorn, none plucked

Whoever a lamp enkindled,
When it wholly kindled, it, the wind (of death) blew out

Whoever on it (the world), void of care, placed his heart,
When I looked—his own enemy, he cherished

- 5 The warrior-king, the Khusrau world-seizer (Muhammad Muzaffar),
From whose sword, blood dropped.

Sometimes with a single assault, an army, he shattered
Sometimes, with a Hā! the centre of an army, rent

Without reason, imprisoned chiefs,
Severed the heads of heroes void of crime,

* The final word of the Persian lines is kept the final word in the translation.

3 Who, with a hundred efforts, gained his purpose, from that purpose gained no profit, which, from his hand, time snatched not.

5 Mubārizu d-Dīn Muhammad Muzaffar (d 1364 A D) was the founder of the Muzaffar dynasty in Fars

In 1353 he took Shirāz from Amīr Shaikh Abū Ishāq

6 "Hā" See Ode 514, c 2, 515, c 1

From fear of his grasp, the lioness cast (her young)
In the desert, when his name, she heard.

At length Shīrāz, Tabriz, and 'Irāk,
(Them,) when he subdued; and his time (of death) arrived,

10. He (Shāh Shujā'), whose world's sight was luminous by him (Muhammad Muẓaffar),
Into his (Muhammad Muẓaffar's) eye world-seeing, a nail drew.

575.

1. Sākī! the wine that is life's elixir, bring;
So that, my dusty body, the fountain of immortality thou mayst make.

On the cup's circulation, my eye I have; and on the hand's palm (ready to
surrender), my soul;

By the khwāja's head, (I swear) that so long as that (the cup) thou givest not,
this (my life), thou takest not.

Like the (ruddy) rose in the sward, off from wine,—thy skirt shake not;
For the reason that, at thy foot, a soul-scattering (surrendering), head I keep.

O Minstrel! on the second and the third cord of the lute, chaunt
The praise of that moon (the lovely one), who, in beauty, an equal, hath not.

576.

1. Into the ear of sense of the slave (Ḥāfīz), the announcer of news shouted,
From the Lord of Unity,—“No god, save God,”

8 The couplet may be:—

From fear of him, his grasp off cast the (ravens) lion,
When, in the desert, his name he heard.

9. Shāh Shujā' (d. 1384 A D). In 1359, he put out the eyes of his father Muhammad Muẓaffar and
assumed the government of Fārs

Saying —"O dear one, whose lot is despicability,—

' Its truth (is) that, by force, he gaineth not rank and pomp

' With the water of Zam-zam and of Kausar, white one cannot make

"The blanket of fortune of that one which black, they (Fate and Destiny)
wove"

577.

O man of wisdom! on the liberality of 'Amr, or of Zaid, fix not thy heart
Whence his work will open (succeed),—none knoweth

Go (on God), reliance make, knowest thou not that the nib of my pen—
Every form that it depicted, a different colour out (from that intended) fell

The King of Hurmūz saw (me) not, (and) without a word (of praise from me),
a hundred (deeds of) kindness did,
Me, the King of Yazd saw, and his praise, I made Me, naught he gave

O Hāfiz! this, like this, is the work of kings, grieve not
Them, grace and aid, may give the Ruler, the Conveyer of daily victuals (God)!

578.

The holy spirit that happy Surush (Jibrā'īl),
On Heaven's emerald vault,

In the morning, shouted saying —"O Lord!
"In fortune and power, eternal be

"On the imperial throne, remain,
"Mansūr, son of Muḥaffar Muhammad!"

3 Zam zam See Ode, 91, c 7

The well zam zam is 76 feet in diameter and 56 feet in depth The water is abundant and wholesome though brackish

3. Muḥammad Muḥaffar See Ode 574, c. 5

Shāh Mansur (d 1393 A.D.) was ruler of Irāk and Fārs See No 686, c. 122

579.

1. In the time of rule of Shāh Shaikh Abū Ishāk,
By five wonderful persons, prosperous was the country of Fārs.
- The first, like him, a monarch, territory-bestower,
Who, his own soul, cherished; and, (to his subjects,) justice of ease gave.
- The next, the Protector of Islām, Shaikh Majdu-d-Dīn
A Kāzī better than whom, the sky recollecteth not.
- The next, the descendant of Abdāl Shaikh Amīnu-d-Dīn
Whose auspicious blessing, closed deeds, loosed.
5. The next, the King of learning, 'Aẓd who, in composition,
In the name of the King (Shāh Abū Ishāk), laid the foundation of the work
of "stations"
- The next, the merciful one like Hājī Kivām, the ocean of the (generous) heart;
Who, for generosity and justice, took from the world the good name.
- Equal to themselves, they left none; and departed (in death);
May God, great and glorious, cause all to be forgiven!

580.

1. If, in reality, the beggar had the pure essence
On water, the 'circle of the centre of his shame's point—would have stood.

1. Abū Ishāk (d. 1357 A.D.) was governor of Shirāz
3. Majdu-d-Dīn Isma'īl (d. 1355 A.D.) was Kāzī of Shirāz in the time of Abū Ishāk. See Ode 604.
4. Abdāl. See Brown's Darvishes, p. 83
5. 'Aẓdu d-Dīn (d. 1355) wrote the Mawakuf-i-'Aẓdia, a work (in Arabic) on jurisprudence.
"Stations" refer to mystic states in tarikat.
6. Hājī Kivāmu-d-Dīn. See Ode 3, c. 9 and Nos. 610, 692
7. The second line may be —
On the fluid (ink) of the diacritical) dot of شرم (sharm, shame), his centre (of contentment)
— would have stood
1. The beggar's shame (a fixed small point) would in water (the lustre of the jewel of merit) have
* expanded into a widening circle such as is formed when a stone is cast into water.

If the sun had not mocked,—his cup of gold,
Void of the pleasant tasting wine, wherefore—— should have stood?

If, for the mansion of the world, the intention of ruin had not been,
Better than this, its foundation (firm)—— would have stood.

If, the desire of alloy, time had not had, its work,
By the hand of Āsaf, master of assay,—— would have stood

5 Since, save this one liberal one, time had not more,
From time a respite in life—— would have stood

581.

1, O friend, time chooser! to the Khawaja's hearing, convey (my request),
In a private chamber, wherein (only) the breeze, as a stranger,—— shall be

Present a pleasantry, him, happily, make laugh,
With a subtlety, wherein his heart's pleasure—— shall be

Then, of his kindness, with courtesy, ask to this extent——
Saying —“If I ask for an allowance, lawful it —— shall be?”

582

1 From thyself, ask thou thyself both the good and the bad
Another watchman for thee, why is necessary?

From bad be far, for goodness, strive,
In playing and toying, life ruin not

Since thou knowest that thy victual-giver is God,
Through greed the heart perverted keep not

2 At the stars the sun with his superior splendour laughed Therefore his golden disk (or cup) 580
is empty

1 The Khawaja Kivāmu-d Dīn who had founded a school for Hāfiz. See No 602 581
The request (an allowance) is stated in the last hemistich.

Whoso feareth God, unto him will He grant a (happy) issue (out of all his afflictions,)

On him, He will bestow an ample provision whence he expecteth (it) not

583.

1. From the book of manners, to thee, I read
A verse on fidelity and on—

gift.

"Who with violence scratcheth thy liver,

"To him, like the liberal mine, gold—

give

"Less than the shade-casting tree be not,

"Who at thee dasheth the stone, to him fruit—

give

"From the (oyster-) shell, recollect the subtlety of humility

"Who taketh thy head, to him the jewel (of the pearl)—

give "

584.

- 1 The hall, and the college, and the argument of knowledge, and the arch, and the
corridor—

(Are) what profit, when the heart of the sage and the eye of the see er—

is none

Though the hall of the kāzi of Yazd is the fountain of excellence,

Not untrue is it that, there, the knowledge of vision —

is none

585.

1. To the envious ones of our Khwāja speak, saying — "Evil, approve not

"If not, save evil, thee, (other) requital time—

giveth not, '

Strife, make not For, ever, by reason or by exceeding thought,
To our hand, the rein of sway, the sky—— giveth not.

Notwithstanding that in Jamshid's sight, they array the (whole) earth,
(In exchange for it permission) for the surrender of the jewel, the cup world-
displayer, he (Jamshid)—— giveth not

Let us fly to God! if, from the sky, the arrow (of calamity) rain,
For to us, the power of access into the sacred enclosure (of the palace), it (the
raining of calamity)—— giveth not

By the right due to the favour of our Hāji Kivām (I swear) that, from fate,
For the sake of his own welfare, consent to (his refusal of access), he (Hāji
Kivām)—— giveth not

586.

1 O Shāh! from paradise, an envoy (Hāfiz's muse) hath arrived
Rizvān of throne, like the Hur, salsabil (soft and bright) of hair,

Language sweet, pure of meaning, weighed, and heart-receiving
Possessed of beauty, and graceful, and pleasant and jest-utterer

I said —"To this small abode, wherefore camest thou?
He said —"For the assembly of the Shāh, angel of nature

Now, of the society of poor me to distress he (the envoy) hath reached
Him, to thyself call and his heart's, desire, seek

1 In this Ode Hāfiz seeketh royal patronage

3 ^{كُفَّة} _{kuḥfa} —

a small house or cage, wherein they keep domestic fowls.

587.

- 1 In this darkness palace (this world) in the hope of the Friend till when shall I sit?

Sometimes, in the teeth, the finger (of regret), sometimes on the head of the knee, the head (of grief).

To an end hath reached my patience, since the wolf entered the abode of the lion,

When the (filthy) crow sang a song in the cooing-place of pigeons, reason fled

O auspicious bird! come glad tidings of fortune, bring

Perchance, as once it was, to the race again time may turn

588.

- 1 O Sākī! full, the cup make For the master of thy assembly
(Thee, thy) desire giveth, and (thy) mysteries, preserveth

Here Paradise is cash (present), ease and pleasure, make afresh

For the reason that, in paradise, the sin against the slave, God recordeth not

The melody of the harp (is) the sound of pleasure, the court of the assembly the place of dancing

The mole of the (true) Beloved, the grain of the heart, the tress of the Sākī the snare of the Path

Friendly of desire are friends, and respectful (are) companions

Attendants are good of name the ranks of sitters, well-wishing

O Sākī! better than this, time revolveth not ease, choose

O Hafiz! pleasanter than this, state is not, the cup demand

587 2 In Arabic are couplet 2, and the second line of couplet 3
Couplet 2 is quoted from the poet Abu l Alī Tanukī a celebrated Arab an poet.
The last line is in imitation of Shaikh Faridu-d Dīn ʿAḡār (b. 1119 d. 1230)

589.

1. O King! fellow-traveller with thee, is the army of God's grace;
Arise, if, in the design of world-seizing, well—

thou doest

With such a height of glory, of the fore-place of thy abode
Informed thou art; and the service of informed hearts,—

thou doest.

Notwithstanding the sorcery of colour of this bluish vault, rust of hue (the sky),
According to the desire of God's law, work,—

thou doest.

He, who brought 10 to $7\frac{1}{2}$, no great profit made;
Thine, be opportunity, that $7\frac{1}{2}$, 10—

thou mayest make.

590.

1. O one lofty of descent! thy essence pure of hate and of greed;
O one happy of star! thy nature free from hypocrisy and deceit.

In greatness, lawful when is it that honours,
Back from the angel, thou shouldst take, and, them, to the div, give?

1. حوش کردن signifies — حوش کردن

3 "God's law" See the Kurān II

4 See Ode 572, c 8 (note).

Numbers have degrees The perfection of units is ten; less than ten is imperfection.

The explanations are:—

- i. Whoever from perfection to imperfection; from ascending to descending inclined, and for the world, gave religion,—gained no profit
- ii. An enemy with a numerous army assaulted Hāfiz's patron, the king.
On account of the strength of the enemy's army the king greatly feared.
Hāfiz, by his inward light, perceived the truth and consoled the king, saying:—The enemy's army is not more than 10,000 and thy army is 7,500.
By the decree,—
"Often an army, small of number, overcometh an army, great of number, hold stout thy heart, for victory is thine."
- iii. Possibly, the greatest and the least weight of a coin may be 10 and $7\frac{1}{2}$
Other kings have decreased the coin of the weight of 10 to the weight of $7\frac{1}{2}$, thus rendering miserable their subjects They gained no profit.
Thou hast increased the coin of the (reduced) weight $7\frac{1}{2}$ to the weight of 10, and thus rendered happy thy subjects.

591.

- 1 The beauty of this verse is independent of explanation,
Guide to the sun's splendour, seeketh a person?

Āfarin on the reed of a painter, who gave⁵
Beauteous beauty like this to virgin meaning!

In respect of its beauty, reason gaineth no substitute,
In respect of its grace, nature seeth no substitute

This verse is either a miracle, or lawful magic,
This language either the invisible messenger brought, or Jibra, il

In this way, a great mystery, none can utter,
None knoweth how to pierce a pearl (of verse) in this way.

592.

1. O *Khusrau*! O just one! O one of ocean-hand (in liberality)! O lion of heart!
O thou whose glory, with varied forms of arts, is adorned!

Seized all horizons, subdued all quarters,
The clamour of happiness and the fame of a Sultān-king

Perchance the invisible inspirer may have told thee my state,
This that my resplendent day (of ease) hath become like the night of darkness
(of calamity)

Whatever, in three years, from the Shāh and from the Vazīr I amassed
All in a moment snatched the bat sky.

- 5 Last night, in sleep, so my fancy saw that, in the morning
To my Shāh's stable, chanced my passing secretly

591 4 *Mag c.* See Ode 358, c. 9.

592 5 *Hāfiz* believed that the thief had taken his mule; and, placed it, as a present, in the Shāh's stable

Bound in his stall, barley, my mule kept eating,
The nose bag, off he threw, and to me said —“Me, knowest thou?”

This dream, its explanation at all I know not what it is,
(It), do thou make, for, in comprehension, no second hast thou!

593.

- 1 In the morning, from exceeding sorrow, my power of verse making,
Shunning the slave (Hāfiz), fleeing,—— kept going

The picture of Khwarazm (Khivā), and the fancy for the bank of the Jihūn it
kept establishing,
With thousands of complaints, from the land of Sulaiman (Shiraz), it——
kept going

Kept going that one, save who none recognised the soul of language,
I kept looking, and, from my body, the soul—— kept going

When to him, I said —“O my old consoling friend!”
He harshly spake, and, heart distressed and weeping,—— kept going

- 5 I said —“Now, to me, who will utter sweet speech?”
For that sweet tongue, sweet singer, speech knower,—— kept going

Much entreaty, I made, saying —“Go not” Profit, it had not
On that account that, from the mercy glance of the Sultan, his work——
kept going

O King! by way of grace and of kindness, him call back,
What doeth the consumed one, who, from exceeding disappointment,——
kept going?

2. Hāfiz sol citch patronage, and int mateth that if the king neglect him, he must quit Shiraz (called 593 in compliment to the king) the land of Sulaiman

594.

- 1 The sky's malice, they see not, and hear not,
For eyes, all blind are, and ears, all deaf.

O many a one, whose pillow, the moon and the sun (now) may be
Whose couch of the clay and the dust (of the grave) at last shall be

From armour, against the loosening of the arrow of destiny—what profit?
From the shield, against the penetrating of the decree of Fate—what advantage?

If of iron and of steel, the rampart of the citadel,—thou make,
When the warrant arriveth, quickly death beateth the door

- 5 Of the pleasant light, and ease and drink proud be not
For in pursuit of light, is darkness, and poison beneath the sugar

That door, that to thee they (Fate and Destiny) open, in (vain) desire open not
That path, that to thee they show, through lust, surrender not

In thy Path all is (dugged a) pit,—head bowed go not
In thy cup, all is deadly poison —untasted, purchase (choose) not

The sphere's dust, behold, time's nature, behold
The carpet of desire, fold, the garment of greed rend

595

- 1 Yesterday, me a message a friend sent
Saying —' O thou the outcome of whose reed (is precious as) the black (pupil)
of the eye!

1 After two years' absence Hafiz returned to Shiraz and (to escape his creditors) dwelt with Hafiz Kivāmu-d Dīn. See Ode 3.

"When, after two years, back to my house, thee fortune brought,
 "Forth from the Khawāja's house, wherefore comest thou not?"

Answer, I gave and said — "Hold me excused,
 "For, this is a path neither of self desire nor of self-opinion

"Ambush, in my path the Kazi's vakīl hath made,
 "In his hand, the writ of a decree like the snake of destruction

5 "If, forth from the Khawāja's threshold, my foot I place,
 "Me, he will seize, (and) towards the prison in disgrace will take .

"The Khawāja's quarter is my fortress. If, there,
 "A person speak of the dunning man,

"By the aid of the power of arm of the vazīr's slaves,
 "With blows, I will break the brain (the head) of his madness.

"What room (for jest) this? Since from the bond of Kāf and Nūn (Kun), ours,
 "Save his service, is no final cause

"Ever be—open to desire, his door, and, with affection
 "In his service, loin girt, the blue enamelled sphere!

8 When God said —

"Jān (be)" Fa'yakūnu (Then it was) See p. 1001

He decreed that—from attachment, not from a wish to elude his creditors—Hāfiz should dwell
 with Hāzīr ḥisām

There are four causes علت ('illat)

علت فاعلی	'illat i fā'ili	the efficient cause; the cause of the doer
مادی	" māddīy	material " " " matter
صوری	" ṣūrī	formal " " " form
غائی	" ghā'ī	final " " " end

595

596.

1. Sugar from the violet, the rose-serve of my verse hath snatched
Therefore, the envy of sugar candy and of fawn-heel, it became

Be bitter the mouth of him, who the candy (my sweet verse) aspersed!
(Be) dust on the head of him, who the denier of the limpid water (my lustrous
verse) became!

Every one, who, blind, from his mother was born,—in his life,
The purchaser of the lovely one, possessed of beauty,—when became he?

597.

- 1 O brother! in passing away, opportunity
Is, in swift passing, like the (swiftly moving) cloud

Learn that life is very precious,
If it become effaced—alas!

598

- 1 The morning of Friday, it was and the sixth of the Rabi' ul awwal
When, from my heart, fleeting (in death) went the face of that one moon of
face

- 596 1 طبرزد (Arab an candy)
When it becometh hard, one may say that it is fit to be broken with the axe
نرخ axe,
د, (the past of zadam) strike
کعب عزال (fawn heel) s gn lies —
a sweatmeat now unknown at Shiraz, I'ke Pâte de Gu mauve
In Hindi it is called 'batasā'
- 598 1 See Ode 3, c 81 and Nos 599 606
Thus commemorates the death of Hāfiz's son.

In the year 764 of the Hijra,
On me, the hard tale (of his death) descended like water.

Sigh and pain and regret give profit—where?
When as sport and without profit, passed away my life?

599.

1. O Soul! that paradise-fruit that came to thy hand
In thy heart, why didst thou not sow? From thy hand, why didst thou let go?

If the date of this event of thee they ask,
Say its total (is) from the paradise-fruit.

600.

- 1 Brother, Khwāja Ādil—unvexed be his rest,
After fifty nine years of life

2. This giveth the date of death of a friend See Nos 598, 606.

ملوة بهشتی (paradise fruit) signifies —Hāfiz a son

م	.	.	.	.	40
ی	.	.	.	.	10
د	.	.	.	.	6
ب	.	.	.	.	5
					<u>61</u>

ب	.	.	.	.	2
ا	.	.	.	.	5
ش	.	.	.	.	300
ن	.	.	.	.	400
ی	.	.	.	.	10

The year is 778 A H See page 95

- 3 حلیل عادل (friend Ādil) gives the date —

ح	.	.	.	.	600
ا	.	.	.	.	30
ی	.	.	.	.	10
ل	.	.	.	.	30
					<u>670</u>

ع	.	.	.	.	70
ا	.	.	.	.	1
د	.	.	.	.	4
ل	.	.	.	.	30
					<u>105</u>

The year is 775 A H See p 95

596.

1. Sugar from the violet, the rose conserve of my verse hath snatched
Therefore, the envy of sugar-candy and of fawn-heel, it became

Be bitter the mouth of him, who the candy (my sweet verse) aspersed!
(Be) dust on the head of him, who the denier of the limpid water (my lustrous
verse) became!

Every one, who, blind, from his mother was born,—in his life,
The purchaser of the lovely one, possessed of beauty,—when became he?

597.

1. O brother! in passing away, opportunity
Is, in swift passing, like the (swiftly moving) cloud

Learn that life is very precious,
If it become effaced —alas!

598.

1. The morning of Friday, it was and the sixth of the Rabi' u-l awwal
When, from my heart, fleeting (in death) went the face of that one moon of
face

1. طبرزد (Arab an candy)

When it becometh hard, one may say that it is fit to be broken with the axe.

سر axe

زد (the past of zadam) strike

عجب عزال (fawn heel) s gn lies —

a sweatmeat now unknown at Shiraz, I ke Pâte de Gu mauve

In Hindi it is called batasa

1. See Ode 33, c. 8 and Nos 599 606

Th s commemorates the death of Hāfiz son-

In the year 764 of the Hījra,
On me, the hard tale (of his death) descended like water.

Sigh and pain and regret give profit—where?
When as sport and without profit, passed away my life?

599.

1. O Soul! that paradise-fruit that came to thy hand
In thy heart, why didst thou not sow? From thy hand, why didst thou let go?

If the date of this event of thee they ask,
Say its total (is) from the paradise-fruit.

600.

1. Brother, Khawāja Ādil—unvexed be his rest,
After fifty nine years of life

2. This giveth the date of death of a friend See Nos 598, 606.

مثمره بهشتی (paradise fruit) signifies:—Hāfiz's son.

م	.	.	.	.	40
ث	.	.	.	.	10
د	.	.	.	.	6
ز	.	.	.	.	5
					61

ل	.	.	.	.	2
ا	.	.	.	.	5
ش	.	.	.	.	300
ت	.	.	.	.	400
ي	.	.	.	.	10

The year is 778 A H See page 95

3. خليل عادل (friend Ādil) gives the date —

ح	.	.	.	.	600
ا	.	.	.	.	30
ي	.	.	.	.	10
ل	.	.	.	.	30
					670

ع	.	.	.	.	70
ا	.	.	.	.	1
د	.	.	.	.	4
ل	.	.	.	.	30
					105

The year is 775 A H. See p 95

Departed to the garden of paradise;
With his deeds and his nature, God be satisfied!

Ever say—"Friend Ādil";
Thence, the year of his death, understand.

601.

1. When the Merciful One, who dieth not, this King,
Of whom deeds of good perish not,—beheld.

His (the King's) soul, associate of His own mercy He made, so that, became
The date of this matter—"The Merciful One dieth not."

602.

1. (Vazīr) Tūrān Shāh, the world's Khān, the Āṣaf of time's revolution,
Who, in this meadow (this world), save the grain of good deeds sowed naught.

2 رحمان لا يموت (Raḥmānu lā Yamūtu) signifies.—
The Merciful One, dieth not.

ر	.	.	.	.	200
ح	.	.	.	.	8
ع	.	.	.	.	40
ف	.	.	.	.	1
ن	.	.	.	.	50
					299
					<u>299</u>

و	.	.	.	.	30
ا	.	.	.	.	1
ي	.	.	.	.	10
م	.	.	.	.	40
ز	.	.	.	.	6
ن	.	.	.	.	400
					487
					<u>487</u>

The year is 786 A. H. See p. 95.
Rosenzweig rightly omits the (alif) in Raḥmān

The middle of the week it was, and the 21st of the month Rajab,
When, to the rose-bed, he went, and, this stove (the world), full of smoke, let go

That one whose inclination towards truth and truth uttering may be,
The year of the date of his death, seek from—"Inclination for paradise"

603.

- 1 Baha'u l Hakk va Dīn—happy, be his resting-place !—
Imām of the Sunnat (traditional law) and Shaikh of the assembly

When, from this world, he departed, this couplet he read
To men of excellence, and to the Lords of pre-eminence —

"Association with God, by devotion one can gain,
"If power be thine, (in this path) plant thy foot"

In this way, the date of his death
Bring forth from the letters—"Association (with God) by devotion"

- 2 Tūran Shāh was Hāfiz's patron

میل بهش (inclination for parad se) gives the date of death

م	.	.	.	.	40
ی	.	.	.	.	10
ل	.	.	.	.	30
					<u>40</u>

ب	.	.	.	.	2
ا	.	.	.	.	5
ش	.	.	.	.	300
ب	.	.	.	.	400
					<u>707</u>

The year is 787 A H See p 95

- 4 مرب طامب (association of devotion) gives —

ق	.	.	.	.	100
ر	.	.	.	.	200
ب	.	.	.	.	2
					<u>302</u>

ط	.	.	.	.	9
ا	.	.	.	.	1
غ	.	.	.	.	70
ب	.	.	.	.	400
					<u>480</u>

The year is 782 A H See p 95

604.

- 1 The glory of religion, chief of the Sulṭān-Kāzīs,—Ismā'il,
Whose reed of eloquence spake of the shara'.

The middle of the week it was, and the eighth day of Rajab,
When forth from this house, void of way and order, he departed.

'The corner of God's mercy, his abode know; then
The year of the date of his death seek from "the mercy of God."

605.

- 1 The great pillar of state and of faith, he (Kivāmu-d Dīn) at whose door,
For dust-kissing, (even) the (lofty) sky made homage.

Despite that pomp and that grandeur (of his) beneath the dust (of the grave)
he went,
From the place of existence, in the middle of the month Zū l Ka'dat.

604	3	رحمت حق (God's mercy) giveth —	
	ج	.	200
	ح	.	8
	ج	.	40
	ج	.	400
			<u>648</u>

ج	.	.	.	8
ج	.	.	.	100
				<u>108</u>

The year is 756 A H See p 95

The title of Isma'il is —

Majdu-d Dīn Sarwar i-Sultan i Kuzat (See Ode 579 c. 3)
which, in the first line, is translated

- 605 1 Khwaja Kivāmu-d Dīn was the predecessor of Hajī Kivāmu-d Dīn Hasan. See Ode 3, c. 9, and
Nos. 531, 610, 692

So that, from any one, hope of liberality again hath none,

The letters of the year of his death became—— "The hope of liberality"

606.

- 1 Spring-season it is, and the rose, and tulip and the wild white rose,
Up from the dust have come, in the dust, wherefore art thou?

Like the (weeping) cloud of spring, I go, and bitterly weep,

On thy dust to such a degree that, forth from the dust, thou wilt come

607.

1. That one is who—who will represent to His Highness, the Sultān,
That, from time's violence, cat camels have appeared?

Seated on the prayer-mat of the Kazi, a profligate,

Again to the rank of a chief, arrived a filthy one

3 امند حرد (the hope of liberality) g ves —

ا	.	.	.	.	.	1
م	.	.	.	.	.	40
ح	.	.	.	.	.	10
د	.	.	.	.	.	200
						<u>751</u>

ح	.	.	.	.	.	3
د	.	.	.	.	.	6
د	.	.	.	.	.	4
						<u>13</u>

605

The year is 764 A H See p 95

Note that *umid* is spelled *um* &

- 1 This is in memory of a son of Hāfiz See Nos 598, 599

606

- 1 شمر گربه (cat camel) refers to the following tale —

607

At a very low price, an old man offered a camel, but it no one was allowed to purchase without purchasing with it a cat, the price whereof exceeded the value of the camel

- 2 زرد (profligate) signifies —

(a) zīrak a clever one

(b) mutīl „ knave

(c) be-pāk , fearless one.

(d) a denier of men of outward rectitude

(e) one outwardly bad, inwardly good حنر (filthy one) signifies :—an hermaphrodite, catamite.

Said, that profligate :—"The eye and the lamp of the world, I am :"

Said, that filthy one :—"The seed of Dārā and of Fīrīdūn, I am."

608.

1. Eat that green grain (of the grape), of which, easy of digestion,
Whoever eateth one grain, on the spit (to roast), putteth the *simūrgh* (thirty birds).

Of that morsel, that, into ma'rīfat, casteth the *sūfi*,—

(Together are)—one drop (of wine), and an hundred intoxications; one grain (of grape), and an hundred *simūrghs*.

609.

1. Years, omen, state, wealth; and source and race (lineage), throne and fortune,—
Thine, be in monarchy, in perpetuity, in permanency¹

(Thine be—) the year, joyous, the omen, auspicious, the state, tranquil, the property, ample;

Source, firm, race, permanent, throne, lofty, fortune, obedient.

08 1 *جده حصرا* (the green grain) may signify —
ḡashush (*Cannabis Indica*) See Ode 467.

2 The *sufis* acknowledge four stages —

پرداخب حسانی material observance

طریق *tarik*, the Path.

معرف *ma'rīfat*, divine knowledge

حقیقت } *ḡaḡīkat*, truth.

وصل } *waṣl*, union.

610.

1. The chief of men of turbans, the candle of the union of the assembly,
The master of the Lord-of-conjunction, Hâjī Kivâmu-d-Din Hasan.

From the flight (Hijra) of "the best of men" (Muhammad), 754 years,
—The sun's mansion was Gemini; the moon's birth-place, Virgo.

Sixth of the month Rabîa-l-Âkhir, in mid-day,
The day, Friday, by the decree of the Creator possessed of grace—

The bird of his soul that was the Humâ of the holy sky,
From the snare of this house of calamities to the garden of paradise, went.

611.

1. When (shall be) a little leisure, that the service of the Pir of the Magians I—
may do,
And, by the counsel of the Pir, young (prosperous) my fortune — may make?

Care-taker of the wine-house, years I have been,
The rest of my life, the service of that threshold,— I shall do.

Yesterday, with me, the muhtasib beheld the flagon; and broke it,
After this, it, beneath the tattered religious garment,— I shall put

612.

1. Last night, of reason, the sage of my thought asked,
Saying —"O peerless one of the graces of the merciful Creator!

1 "Men of turbans" signifies —Men wearing large turbans

2. The Hijra dates from the 15th July 622 A D. See Nos 605, 692 and ode 3.

3. See p. 95.

Said, that profligate:—"The eye and the lamp of the world, I am:"

Said, that filthy one:—"The seed of Dārā and of Firīdūn, I am."

608.

1. Eat that green grain (of the grape), of which, easy of digestion,
Whoever eateth one grain, on the spit (to roast), putteth the *sīmūrgh* (thirty birds).

Of that morsel, that, into ma'rifat, casteth the *sūfi*,—

(Together 'are)—one drop (of wine), and an hundred intoxications; one grain (of grape), and an hundred *sīmūrghs*.

609.

1. Years, omen, state, wealth; and source and race (lineage), throne and fortune,—

Thine, be in monarchy, in perpetuity, in permanency!

(Thine be—) the year, joyous; the omen, auspicious; the state, tranquil; the property, ample;

Source, firm; race, permanent; throne, lofty; fortune, obedient.

608 1. *حبه خضر* (the green grain) may signify:—
hashush (Cannabis Indica). See Ode 467.

2. The *sūfis* acknowledge four stages:—

پرداخت حسائی material observance.

طریق *tarīk*, the Path.

معرفت *ma'rifat*, divine knowledge

حقیقت } *haqīqat*, truth.

وحد } *wahd*, union.

614.

1. O spring-breeze! if thou canst,
By way of fidelity and kindness,

From me to my Friend, thou mayst take news,
Saying —“ That consumed one, in secret,

“ Is dying, and from desire keepeth saying,—
“ O Thou! without Thee, unlawful is life ”

615.

- 1 In knowledge, the race of Ādam (man) is man complete
When his is not knowledge, he became the brute complete.

Practice without theory is ignorance complete,
O soul! in ignorance, impossible it is to find God

"In the world, what is the jewel of verse, whereby,
 "(Is) disaster to the price of the market of the pearl (of the sea) of Uman?"

Reply, he (reason) gave, saying:—"From me, hear; but, hear not
 "(Him), who said—this (is) the elegy of this one; and this (is) the *ghazal* of
 that one."

"The chief of the accomplished ones of the time,—knowest thou who he is?
 —"By way of sincerity and of certainty; not by way of falsehood and of
 suspicion—(He is):—

5. "The Shāh-in-Shāh of accomplished ones, king of the country of speech,
 "The beauty of religion and faith, *Khawāja* of the world,—Salmān."

613.

1. Alas! the bright robe of the day of youth,—
 If its had been the decoration of permanency.

Alas! O grief! O pain! that, from this stream,
 Will pass (away) the water of (our) life.

From relation and connection, it is continually necessary to sever;
 Thus, hath passed the sky's decree.

Every brother,—brother quitteth,
 By thy father's life!—save the Farkads twain.

612 5 Salmān Sāvajī Jalālu-d-Dīn Muhammad (d. 1377 A.D.) was a celebrated Persian poet, native
 of Sāva, who lived in the time of Amīr Shaikh Hasan Jalāyar Hasan Buzurg, and of his son
 Sultān Uvais Jalāyar, rulers of Baghdād. See the Life of Ḥāfiẓ.

613 4 Farkad major and minor are two stars in Urs Minor.

رباعیات

Rubā'iyāt.*

(Tetrastics.)

616.

The out-come of my life,—naught have I save grief
In love, of good and of bad,—taught have I save grief.

Not a moment have I a fellow-breather, one concordant,
One named consoler,—not have I save grief

617.

From the door-plucker of Khaibar, (Alī Murtazā) manliness— ask
From Kumbar's Khwāja, the mysteries of liberality,—— ask

Hāfiz! if in sincerity, thirsty for God's grace, thou be,
From the Sāki (Alī Murtaza) of Kausar, its fountain—— ask

* The final word of the Persian lines is kept the final word in the translation

رباعی (rubā'i) signifies—the tetrastich, always in metre هزج (hazaj)

در رباعی (dubā ti) , quatrain in any metre not hazaḡ

In rhyme and in the number of verses the dubā ti is like to the rubā i; and unlike to it in metre Khaibar was a stronghold of the Jews near Madīna

In 630 Muhammad took the place the gates being now plucked by Alī Murtazā (the fourth Khaḡfa)

Kumbar was Alī's slave

For an interesting account of Alī (b. 599 d. 661) see Brown's Darvishes pp. 371—415

In mentioning him —

(a) the Shi'a sa th ' alaihi s-salam " to him be salutation

(b) , Sunnī , ' harrama allahu wajtahu ' his face may God honour

Kausar is a spring of paradise See the Kuran, P. D. 153 154 cxxii 1

رباعیات

Rubā'iyāt.*

(Tetrastics)

616.

The out-come of my life,—naught have I save grief
In love, of good and of bad,—naught have I save grief.

Not a moment have I a fellow-breather, one concordant,
One named consoler,—not have I save grief

617.

From the door-plucker of Khaiḥar, (Ālī Murtaza) manliness—
From Kumbar's Khwaja, the mysteries of liberality,—

ask

ask

Hāfiz! if, in sincerity, thirsty for God's grace, thou be,
From the Sākī (Ālī Murtaza) of Kausar, its fountain—

ask

* The final word of the Persian lines is kept the final word in the translation

رباعی (rubā'i) signifies—the tetrastich, always in metre هزاج (haza)

617

در بیتی (dubaiti) „ „ quatrain in any metre not haza

In rhyme and in the number of verses, the dubā'i is like to the rubā'i and unlike to it in metre

Khairar was a stronghold of the Jews near Madina

In 630 Muhammad took the place the gates being up plucked by Ālī Murtazā (the fourth Khaliḥa)

Kumbar was Ālī's slave.

For an interesting account of Ālī (b. 599 d. 661) see Brown's *Darvishes* pp. 371—415

In mentioning him —

(a) the Shi'a sa th "alāihī s-salam" to him be salutation

(b) „ Sunnī „ "karrama allahu wajhahu" his face may God honour

Kausar is a spring of paradise See the Kurān, P D 153 154, cvii: 1

"In the world, what is the jewel of verse, whereby,

"(Is) disaster to the price of the market of the pearl (of the sea) of Uman?"

•
Reply, he (reason) gave, saying — "From me, hear, but, hear not

"(Him), who said—this (is) the elegy of this one and this (is) the ghazal of that one."

•
' The chief of the accomplished ones of the time,—knowest thou who he is?

—' By way of sincerity and of certainty, not by way of falsehood and of suspicion—(He is) —

•
5 ' The Shah in Shah of accomplished ones, king of the country of speech,

"The beauty of religion and faith, Khwāja of the world —Salman'

613

1 Alas! the bright robe of the day of youth,—
If its had been the decoration of permanency

Alas! O grief! O pain! that from this stream,
Will pass (away) the water of (our) life

From relation and connection it is continually necessary to sever
Thus, hath passed the sky's decree

•
Every brother,—brother quittance
By thy father's life!—save the Farkads twain

612 5 Salman Sāvaj Jalalu-d Dīn Muhammad (d. 1377 A.D.) was a celebrated Persian poet, native of Sāva who lived in the time of Amir Shāh Jālayār Hasan Buzurg and of his son Sultan Uvās Jālayār rulers of Baghdād. See the Life of Hāfiz

613 4 Farkad major and minor are two stars in Ursa Minor

614

1. O spring-breeze! if thou canst,
By way of fidelity and kindness,

From me to my Friend, thou mayst take news,
Saying —“ That consumed one, in secret,

‘ Is dying , and from desire keepeth saying,—
“ O Thou! without Thee, unlawful is life ”

•

615

- t In knowledge, the race of Ādam (man) is man complete
When his is not knowledge, he became the brute complete.

•

Practice without theory is ignorance complete,
O soul! in ignorance, impossible it is to find God

618.

If, like me, a fallen one of this snare thou become,
O often intoxicated of wine and of the cup,—

thou wilt be

Intoxicated, ruined, and profligate, world-consuming, we are,
With us, sit not, if not, ill of name—

• thou wilt be

619

By way of supplication, to that hyacinth (tress of the true Beloved), I clung,
I said —“For me distraught, remedy make ”

He spake saying —“My (sweet) lip take, my (long) tress, let go,
“To sweet ease (the lip), cling, not to life long ’

620.

As flagon-emptier, the bud of the rose—
In desire of wine, goblet preparer, the narcissus—

becometh,
becometh

Free (happy) of heart is that one, who, like the bubble,
Possessed of desire for wine, house down caster,—

becometh

621.

Of that old wine, villager-prepared,
Give, for, life's decoration, anew I will make

Me, intoxicated, and void of news of the world's state—make,
So that the world's mystery, I may utter—O faultless man!

622.

O Thou, on account of whose majesty, the sun and the moon lay
Their forehead (in homage), night and day, on the dust of Thy garden!

Me, possessed of hand, of tongue, and of heart, strait (by Thy shunning, and
want of kindness) plant not,
I on the fire of expectation, and, thou careless (of me)—sit not

623.

With the friend, sit, the cup of wine—— seek
From the lip of that cypress, rose of limb, the kiss—— seek

When the ease of his wound, the wounded one seeketh,
Say —“From the point of the son of the barber (the lancet, or the razor) ease
seek”

624.

As long as the decree of celestial destiny—— shall be
Ever joyous, thy work—— shall be

The cup that from Taktamūn's hand thou drinkest,
The source of lasting life—— shall be

By thy shunning and want of kindness,—my heart will become grieved, saddened, and scorched, 622
and my eye, weeping

Otherwise the second line may be—

On account of my strait tongue and heart, my heart, on the fire of expectation, plant not, and,
thou thyself careless (of me), sit not.

Taktamūn was Sāki (cup-bearer) to Shāh Shujā' (d. 1384). See Nos. 574, 691

633.

Neither the tale of that candle of Chihil—
Nor the state of the consumed heart—

can one utter,
can one utter

In my straitened heart, is grief on that account, that there is not
A friend to whom the heart's grief—

one can utter.

634.

Prey of the world's lovely ones, one can make—

with gold,

On account of them, happily, happily, one cannot enjoy (*life, only*)—

with gold.

The narcissus, that is crown possessor (*king*) of the world, behold,—
How it also lowereth its head—

with gold

635.

A moon, whose stature like to the cypress (was)—
Murrer in the hand, her face made—

straight,
straight (decked)

When the kerchief (of love) I offered, she said —

"Union with me, thou seekest? Excellent, that (vain) fancy that is thine!"

636.

The awarder of paradise and of hell, and knot looser
Us, abandoneth not lest from our feet we fall

This wolf snatching, how long proceedeth? Display
Thy grasp, enemy-overthrowing—O lion of God!

633

Chihil signifies the name of —

(a) a district of Tatari famous for the beauty of its inhabitants

(b) a fire-temple, wherein the attendants were called "lamps of Chihil"

634

In the centre of its flower, the narcissus hath a golden cup.

636

The Lion of God is Ali. See 617

637.

Save Thy picture, naught cometh into the vision——	of ours
Save Thy street, other cometh not the path——	of ours
Though to all, sweet cometh sleep, in thy time,	
O God ! (I swear) that it (sleep) cometh not into the eye——	of ours

638.

(O thou,) whose eye !—sorcery and deceit keep raining——	from it
Ho ! the sword of battle keepeth raining——	from it
Vexed with friends, too quickly thou becamest,	
Aids thy heart ! for stone keepeth raining——	from it

639.

Every friend who boasted of fidelity an enemy became,	
Pure of face, every one who was, wet of skirt (impure)——	became
They say —“Pregnant with the hidden is night ’ Wonder!	
Since man she saw (knew) not, pregnant by whom (is it that) she——	became ?

640.

O breeze ! my tale secretly——	tell her,
The burning of my heart, with a hundred tongues ——	tell her.
In that way speak not that reproach should seize her,	
A word say and in the midst——	tell her

Thy eye, wherefrom sorcery and deceit keepeth raining !

633.

Neither the tale of that candle of Chigil—
Nor the state of the consumed heart—

can one utter,
can one utter.

In my straitened heart, is grief on that account, that there is not
A friend to whom the heart's grief—

one can utter.

634.

Prey of the world's lovely ones, one can make—

with gold,

On account of them, happily, happily, one cannot enjoy (life, only)—

with gold.

The narcissus, that is crown possessor (king) of the world, behold,—
How it also lowereth its head—

with gold.

635.

A moon whose stature like to the cypress (was)—

straight,

Mirror in the hand, her face made—

straight (decked)

When the kerchief (of love) I offered, she said —

"Union with me, thou seekest? Excellent, that (vain) fancy that is thine!"

636.

The awarder of paradise and of hell, and knot looser
Us, abandoneth not lest from our feet we fall

This wolf-snatching, how long proceedeth? Display
Thy grasp, enemy overthrowing—O lion of God!

645.

In every way, hope (of the propitiousness) of the sky keep holding;
Of time's revolution, tremble like the willow;

Thou spakest, saying:—"After black, is no colour:"
Then, my black hair wherefore white became?

646.

Thy eye, whose teacher is the sorcery of Bābil;
O God! (I swear) that, from its (the eye's) mind, the sorcery departeth not.

That tress, that be-ringed (enslaved) beauty,
Of the pearl of Ḥāfiz's verse, its attachment be!

647.

With wine on the stream-bank,—— 'tis proper to be,
And from the grief of the corner-seeker (the recluse),—— 'tis proper to be.

Since our precious life is (only) ten days,
Smiling of lip, fresh of face,—— 'tis proper to be.

648.

O thou! the veiled rose-bud, shame-stricken—— by thee;
The intoxicated narcissus, astonished and abashed—— by thee.

Equality with thee, the rose how can make?
'For, it hath light from the moon, and the mouth, light—— by thee

"Bābil." See Ode 14

O thou by whom the veiled rose-bud is shame-stricken,
And by whom, the intoxicated narcissus is astonished and abashed!

641.

I spake, saying :—"Thy lip?" She said :—"My lip (is) the water of life :"
I said :—"Thy mouth?" She said :—"Excellent, ('tis) the ball of candy."

I said :—"Thy speech?" She said :—"Ḥāfīz said ;
'Tis the joy of all subtly-speakers of prayer."

642.

My moon whose (resplendent) face the sun's luminosity ;— took,
Around her down, the skirt of Kauşar— took.

In the chin-pit (dimple), hearts all (she) cast ;
And, then, with amber (down), the pit-mouth— took (closeu).

643.

(O God !) when the garment off from the body that musky (fragrant) mole (the
beloved) draweth,
A moon that, in beauty, hath not her equal,—

In the chest, by reason of its transparency one can see the heart,
Like the hard stone in limpid water.

644.

Took the torrent (of death) the ruined house— of life,
(And) established the beginning of the fulness of the cup— of life.

O Khwāja I watchful be. For, soon, soon, (to the grave) draweth
Time's porter the chattels from the house— of life.

653.

Like (foaming) wine, on account of grief, — why is it necessary to foam ?
 With grief's army (wherewith thou canst not strive) — why is it necessary to strive ?

Fresh, is thy lip, from it, the goblet keep not far,
 On the fresh lip (of the rivulet), pleasant is wine to drink.

654.

'Tis the season of youth, wine, — best,
 Every grief-stricken one completely intoxicated, — best.

All end to end, ruined and waste, is the world,
 In the place of ruin, ruined (intoxicated), — best

655.

Come back ! for an account of thy beauty, my soul is expectant
 Come back ! for, in grief of separation from thee, my heart is in torment

Come back ! for, without thy face, O sweet beloved !
 From the eye of me, head bewildered, flowing is the torrent (of tears)

656

Take wine, joy exciting and come,
 Secretly With thy mean watcher, strive not, — and come

The adversary's speech (of counsel), hear not—"Sit down go not."
 O idol ! me, hear, arise, — and come

649.

At first, with fidelity the cup of union me,——

When intoxicated (with union) I became, to me the cup of tyranny (of separation)—— she gave
she gave.

(When) with the weeping of both eyes, and with the heart full of fire,
The dust of her path, I became, me to the wind (of destruction)—— she gave.

650.

Evil to the good man——

In the desert of the Div and of the rapacious beast,—— 'tis improper to be;
'tis improper to be.

Enamoured of one's own living,——

Proud of one's own excellence,—— 'tis improper to be;
'tis improper to be

651.

O thou, the shadow of whose hyacinth-tress the jessamine,—— cherished !
cherished !

As thy lip (is wine cherished, so), ever the soul, wine—— -cherished
cherished

With that wine, which is spiritual, thy body——

652.

Daily, my heart beneath——

On account of separation, at my eye—— another load is;
another than is.

Striving, I kept; Fate keepeth crying out.——

"Beyond thy sufficiency (of work)—— another work is.

The "jessamine" signifies — the beloved's face.

" "Adn's pearl" signifies — the beloved's teeth

The hyacinth cherished the jessamine

" lip " "Adn's pearl

The wine cherished soul cherished thy body with that wine which is spiritual.

653.

Like (foaming) wine, on account of grief, — why is it necessary to foam ?
 With grief's army (wherewith thou canst not strive) —
 why is it necessary to strive ?

Fresh, is thy lip ; from it, the goblet keep not far ;
 On the fresh lip (of the rivulet), pleasant is wine to drink

654.

'Tis the season of youth, wine, — best ;
 Every grief-stricken one completely intoxicated, — best.

All, end to end, ruined and waste, is the world ;
 In the place of ruin, ruined (intoxicated), — best.

655.

Come back ! for an account of thy beauty, my soul is expectant ,
 Come back ! for, in grief of separation from thee, my heart is in torment.

Come back ! for, without thy face, O sweet beloved !
 From the eye of me, head bewildered, flowing is the torrent (of tears).

656.

Take wine, joy-exciting , and come,
 Secretly. With thy mean watcher, strive not ; — and come.

The adversary's speech (of counsel), hear not — " Sit down ; go not." and come.
 O idol ! me, hear ; arise, —

657.

The (bitter) separation that on the soul of poor me,— came
 Thou mayst say,—“On the wounded liver, a piece of (bitter) salt — came”

I feared that one day, far from thee, I should go,
 Thou sawest that, verily, the evil day (of separation) before me — came

658.

The covenant to the end, those sweet of mouth — take not,
 The soul from the state of being a lover, those possessed of vision (lovers of
 God) — take not

When to thy wish and desire, the mistress is,
 Among lovers, thy name they — take not

659 .

Twist and turn and curl thy two locks — wherefore took they?
 Sleep those two intoxicated eyes of thine, — wherefore took they?

Since, on thee, the leaf of a single rose none scattered,
 Head to foot, the rose perfume, (thy body) — wherefore took it?

660

(O true Beloved!) the thorn of griefs the path to (union with) Thee — hath,
 Where a way, farer (who, on this grief, reflecteth not and) these feet (in love's
 path) — hath?

(O true Beloved!) thou knowest who is the recogniser of love? That one who
 On the soul's face, the lamp of breathings (blessings of true lovers) — hath

661

O son! from the mother of time (the world) thy heart up pluck
To the latter half of her husband (faith) —cling

O heart! like this a person thou knowest not
If, like Hāfiz on her face (the face of the mother time)* joyous thou be

662

My hand I put within thy girdle
Within which I thought something was

From that waist, what (profit) the girdle gained is clear
From the girdle, let us see what profit I shall gain

663

Acceptable to the heart of the high and well known to the low
Sweet of note weighed of motion, the full moon complete

In the limits of Sīrāz by name and lineage is
The instrument player Hājī Ahmad by name

* The husband of the mother of time is dīn (faith)

Dīn hath two aspects —

(a) ḡāh r shār external religion, which is the law of the Qurān

(b) bā n " internal " " ḡōḡīsm or shā'at va tarīqat

The explanation is:—

From the world, thy heart up-pluck, and to internal religion (bā n shār) cling,

664.

The beating of the pinion of the bird of joy, I hear
Or, the perfume of the rose-bed of wish, I perceive

Or, the tale from his lips, the breeze uttereth,
In short, a wonderful tale, I hear

665

With the mistress, saucy and amorous, and with the minstrel and the reed,
A quiet corner, a little leisure, add a bottle of wine

When warm with wine became our vein and tendon,
(Even) to a barley-corn, favour I take not from (the generous) Hātim Tāi

666.

In separation from thee, more than the (guttering) candle, — I weep
Even like a wine flagon, tears, rose of hue (bloody) — I weep

Like the cup of wine, I am For, from heart straitedness, —
When the harp's wail, I hear, — blood, — I weep

667.

'Tis a great sin — to uplift one's self,
And, out from all creation, — to choose one's self

From the eye's pupil, it is proper to learn —
Every one, to see, and, not — to see one's self,

At the time of playing the harp the cup weepeth bloody tears. For, at the time of playing the harp, the revellers drink ruddy wine.

668.

My soul, in sacrifice for that one who a man (of worth),—
If, my head at his feet, thou place, easy, it—

may be,
may be

Thou wishest to know verily of hell,
Verily, hell the society of the worthless—

shall be

669.

In a mortar, end to end, the climes—
With the heart's blood, the nine arches of the sky—

to pound,
to smear,

A hundred years more, the prison-captive—
Better than, a moment, the associate of the fool—

to be,
to be

670.

Till, to the desire of my wounded heart, its work—
Till, without the King, the soul, the country of my body—

shall be,
shall be,

From God's court, my hope is this
That, all opened, the gates of happiness—

may be

671.

O friend! from violence to the enemy, thy heart—
With good mien, the luminous wine,—

withdraw,
indraw,

To the man of skill, the button of thy collar, loose,
And, wholly, from those of no worth, thy skirt,—

withdraw

672.

O would that concordance, fortune—
Or (that) again, aid, time's revolution—

had made
had made

When from the hand, the rein of my youth, it (time) snatched
(Would that) footedness like the stirrup, old age—

had made

673.

A long life in pursuit of desire, lost—
And from the sky's revolution, what is it that profitable—

I have,
I have?

To whomsoever, I spake saying —"Thy friend, I was"
Became my enemy Alas! what (ill) star, —

I have

674.

Friends! when hand together (ye are)—
(In friendship), this revolution of the sphere—

embrace ye
~:forget ye

When to me, the turn (of death) reacheth, (and), in my place, I remain not,
In recollection of me, (during) that remaining time, —

drink ye

675

To day, at this time of covenant breaking,
Where, the friend who, in the end, becometh not—

enemy

Solitude's skirt, I took on that account,
That, me, the friend should not see with the desire of the—

enemy

676.

O friend ! me to the enemy's desire,—— • thou madest ;
 When I was (fresh) spring, me, like (sere) autumn,—— thou madest.

In thy quiver, straight (of body), like the arrow, I was ;
 Sacrifice for thee, I am, me (bent like), the bow, why (is it that)——
 thou madest ?

677.

From feebleness, humbleness, and wretchedness,
 From haughtiness, greatness, and self-sufficingness,

If, me, on the fire, thou place, (quietly) I sit,
 If thee, on the steed, I place, thou sittest not

678.

O friend ! careless sit not of the fierceness—— of the sigh,
 For, thee, fire may reach from the fire-kindling—— of the sigh.

Beware that, in thy own street, thou think not easy
 The night-wandering of weeping, and the morning-rising —— of the sigh.

679.

On the heart, grief for time how long—— thou hast ?
 The world, abandon, and whatever in it—— thou hast.

Desire a friend, a little wine, and the foot of propinquity to the rose,
 Now, that, in the hand, a draft of wine,——
 thou hast

Connected together, are the first lines of the two couplets, and the second lines.

672.

O would that concordance, fortune—
Or (that) again, aid, time's revolution—

had made
had made.

When from the hand, the rein of my youth, it (time) snatched,
(Would that) footedness like the stirrup, old age—

had made.

673.

A long life in pursuit of desire, lost—
And from the sky's revolution, what is it that profitable—

I have,
I have?

To whomsoever, I spake saying—"Thy friend, I was"
Became my enemy. Alas! what (ill-) star, —

I have.

674.

Friends! when hand together (ye are)—
(In friendship), this revolution of the sphere—

embrace ye
forget ye.

When, to me, the turn (of death) reacheth; (and), in my place, I remain not,
In recollection of me, (during) that remaining time, —

drink ye.

675.

To-day, at this time of covenant-breaking,
Where, the friend who, in the end, becometh not—

enemy.

Solitude's skirt, I took on that account,
That, me, the friend should not see with the desire of the—

enemy.

684

O Lord ! since the accomplisher of needs——
Both Kazi (of our need) and all sufficient——

,
Thou art,
Thou art

To Thee my own heart's secret how shall I utter ?
Since the knower of hidden mysteries——

Thou art

680

In my own heart, the place of grief for thee,——
The pain for thee, the remedy for my rent liver,——

I make

I make

Even as violence against my heart the more thou makest
Intent on that I am that fidelity, the more,——

I make

681

I spake saying —“Thy (dark) mole is what with this sweetness?’
She said —“Simple, foolish, and pitiful thou art

“Not a mole is in our beauty’s mirror,
“In it (the mirror), thy own (dark) pupil (of the eye) thou seest’

682

Like the (ruddy) face of my idol, my tears rose of hue (bloody)—— became
From the heart’s blood, the house (socket) of my eye blood—— became

With grace, thus to me my beloved spake
Saying —“O dear friend! the state of thy eye, how—— became?’

683

If in wandering, a person remain—— a month,
If the mountain (in strength) he be, of him shall remain (only)—— a straw

Though (in a foreign place) dweller be the poor stranger,
When his native land, he remembereth, heaveth he—— a sigh

مثنوي

Masnavi.*

685.

- 1 Ho! O desert deer! where art thou?
For thee, mine is a great affection.

Two solitary travellers, two heads revolving (in perplexity), two friendless ones;
The rapacious, and the non-rapacious, beast, in ambush before and behind

Come, so that each other's state, we may know,
Our desire (for each other), we will seek, if we can .

For I see that this confused desert (of love),
Hath not a pastime place, joyous and happy

- 5 O companions! say ye who will be the companion of friendless ones?
The friend of strangers?

Perchance Khizr, auspicious of foot may enter,
From the blessing of his spirit, a great work may issue

Perchance the time of favour-cherishing hath come,
For my omen—"Leave me not alone" hath come.

At a time, a way-farer in the land,
To him, with courtesy, spake a profligate, path-sitter

* Masnavi signifies —

Poetry, composed of d'stichs corresponding in measure each consisting of a pair of rhymes

This poetry is called (muzdawaj) wedded, the number of its distchs is limitless

The final word of the Persian lines is kept the final word in the translation.

6 This difficult path, wherein the travelling is dangerous, may come to an end

7 See the Kurān, xxi

8 The profligate spake to the way-farer

متنوی

Masnavi.*

685.

1. Ho! O desert deer! where art thou?
For thee, mine is a great affection.

Two solitary travellers, two heads revolving (in perplexity), two friendless ones;
The rapacious, and the non-rapacious, beast, in ambush before and behind.

Come, so that each other's state, we may know,
Our desire (for each other), we will seek, if we can

For I see that this confused desert (of love),
Hath not a pastime place, joyous and happy

- 5 O companions! say ye who will be the companion of friendless ones?
The friend of strangers?

Perchance Khizr, auspicious of foot, may enter,
From the blessing of his spirit, a great work may issue

Perchance the time of favour-cherishing hath come,
For my omen—"Leave me not alone" hath come.

At a time, a way-farer in the land,
To him, with courtesy, spake a profligate, path-sitter

* Masnavi signifies —

Poetry, composed of distichs, corresponding in measure, each consisting of a *pair* of rhymes
This poetry is called (*muzdawaj*) wedded, the number of its distichs is limitless
The final word of the Persian lines is kept the final word in the translation.
This difficult path, wherein the travelling is dangerous, may come to an end
See the Kuran, xxi
The profligate spake to the way-farer.

Saying:—"O holy traveller! in thy store, what hast thou?
 "Come; a great snare, establish, if the grain thou hast."

10. To him, he (the way-farer) gave answer and said:—"Grain, I have,
 "But necessary for me is the (mighty) *Sîmurgh*,—the prey."

He (the profligate) said:—"To thy hand trace (of the *Sîmurgh*), how bringest thou;

"For to us, traceless is his abode?"

From the hand, give not the cup of wine or the foot of the rose;
 But be not careless of time greatly intoxicated.

When that straight cypress (the beloved) hath become one of the *Kârvân*,
 With the cypress-branch, guarding (of the Path) keep making.

He departed; and my happy disposition sad made;
 Brother to brother, thus when did?

15. Mercilessly, the sword of separation, he so struck,
 That thou mayst say, "Has been not (even) acquaintanceship."

My scattering what weight beareth it, in this way,
 When (even) the wealthy sun became purse-emptier?

The marge of the water-pool, and a bank of the stream,
 A dew-drop (a tear), and talk with one's self—a talk.

In memory of those gone, and of friends,
 Concordance (weeping), he made with the (weeping) April-cloud

When before thee, the running water cometh weeping,
 It, aid from the water of the eye of thine

20. Not courtesy did that old friend,
 Musalmāns! Musalmāns! (help me) for God's sake!

By my head, passed the water of separation,
 In this state, courtesy is unfit.

Perchance, Khizr, auspicious of foot, can so do
That, to those bodies (of those gone), these bodies (of ours) he may convey.

With my own fortune, so much why do I (vainly) strive?
From my own natal star, why do I (vainly) flee?

Now, even the path of the Friend's street I take ,
If I die—even, in the Path I die.

25 Those strangers who, my state, behold,
Awhile, at the head of my dust, sit.

Strangers, strangers remember ,
For, of one another, the tokens they are

O God ! the remedy of the remediless, Thou art,
For me and others beside me, the remedy, thou knowest.

Even as from the dark night Thou bringest forth bright day
(So) from this grief, Thou bringest forth the joy of mine

On account of separation from Him, complaint much I have
In this place, not contained is this tale

30 The (precious) jewel, behold, by the (worthless) shell, pass by,
That way, that becometh not famous, abandon

When, in narration I bring forth the fish of the reed
From the fish and the reed, ask the explanation

Companions ! the value of each other, know ye?
When 'tis known, out the explanation read ye

Verily, the words of the counsel-utterer is—
That the order caster of separation (who is union) in ambush is

With wisdom, the soul we mixed
And the seed, that from it was produced, we planted

31 See the *Ḥurān* lxviii

35. Evident in this composition, is joy-givingness,
Which the essence of verse, the essence of soul and of limbs, is.

c Come; and from the perfume of this good hope,
The perfume-place of the soul perfume-making,*seek ye.

For this musk-pod is from the pocket-fold of the Hūr,—
Not from that (musk-) deer that at man is affrighted.

In this valley (of death) listen to the sound of the torrent,
Wherein at hundred "mans" of the blood of guiltless ones (are) as a barley-corn.

Here, Jibrā'il's pinion they scorch;
So that therewith, a fire boys kindle.

40. Who hath power to utter speech here—
God Most High! what independence is here.

Hāfiz! go; in this space, boast not;
Speech make short; God is the Knower.

38. "The valley" may signify;— the valley—

(a) of love.

(b) " the world

(c) " " present time.

"Man." See Odes 144, c. 10; 524, c. 1; 557, c. 1; 567, c. 1.

ساقی نامه

Sākī-Nāma.*

(The Sākī rhyme)

686.

- 1 Sākī! come That wine, that rapture bringeth
Blessing, increaseth perfection, bringeth,

Give me For I, much heart bereft, have fallen ,
From these both (blessing and perfection), without profit I have fallen

Sākī! come That alchemy of openings
That with the (great) treasure of Kārūn, giveth the (great) age of Nūh,

Give, so that wide to thy face, they may open
The door of prosperity, and long life

- 5 Sākī! come That shining fire,
That Zardusht keepeth seeking beneath the dust

Give me For in the (religious) order of intoxicated profligates
Whether fire worshipper, or world worshipper — (what matter?)

Sākī! come That wine, wherefrom the cup of Jamshīd
Boasteth of seeing into non existence,

Give me, so that by the aid of the cup, I may be
Like Jamshīd ever acquainted with the world's mystery

Sākī! come Me that cup of Jamshīd give,
Make no delay instantly, me give

* The Persian text is corrupt throughout

5 Zardusht. See page 991 (foot note)

10. Possessed of crown and of treasure, well spake Jamshīd,
Saying :—"Not worth a barley (-corn) is this transitory house (the world)."

Sākī! come. That cup, like salsabil,
That, to Paradise, is the heart's guide,

Give me. For, well spake the (six-stringed) lute and the reed,
Saying :—"A draught of wine (is) better than the diadem of Kay."

Sākī! come. That intoxicated, veiled virgin (wine secreted in jars)
That, within the tavern, sitteth,

Give me. For, ill of fame, I wish to be;
Ruined with wine and the wine-cup, I wish to be

15. Sākī! come. That water, thought-consuming,
Which, if the lion drink, forest-consumer, he becometh,

Give, so that to the sky, lion-seizer, I may go;
(So that) the snare of this old world, I may together dash.

Sākī! come. That wine, in which the Hūr of Paradise,
The ambergris of the angels, keep kneading

Give, so that, on the fire, it, as a perfume, I may place,
(So that), happy, till eternity without end, wisdom's brain I may make.

Sākī! come. That wine, the reflection whereof from the cup,
To Kay Khusrau and to Jamshīd, message, sendeth,

- 20 Give, so that, with the note of the reed, I may speak,
Saying —" (Mighty) Jamshīd was when? (Great) Kā, us, when? "

Of the revolving of this old monastery—boast;
To former kings, salutation, give.

Sākī! come. That wine that giveth royalty,
To whose purity evidence, the heart giveth,

Give me, for Sulṭān of my heart, (once) I was;
Now, far from Hīm, I am; for stained, I am.

Me, wine give; perchance, pure of defect, I may become;
Safe from fearful thought (in love's path), become.

- 25 Me, wine give; and fortune's face, behold;
Me, ruined make, and philosophy's treasure see.

When the garden of soul's (the world of non-existence) became my abode,
In this place (the world), plank-bound of body, wherefore am I?

That one am I who,—when, in the hand, the cup I take,—
Behold in that mirror whatever is.

In intoxication, the door of austerity I beat;
In beggary, of sovereignty I boast.

For, when fit for song is intoxicated Ḥāfiẓ,
Him, blessing from the sky, Zuhra's lily giveth.

30. Sāki! the unfaithfulness of life,
Fear; and, of wine, petition (long) life.

For thy life, wine will increase,
Momently, to thee, a door of the hidden, it will open.

Sāki! come. With wine, an assembly arrange,
For faithfulness with none, hath the world.

Thee, the (trail) bubble of wine gave recollection of this matter,
As when the diadem of Kāv. Kubāṣ. the (swif) mind (of death) took.

Sāki! come From wine, the heart's desire seek,
For, without wine, no ease of heart, I saw.

- 35 If, as to union with the soul, the body show patience (care not),—
It is possible that, as to wine, the heart may show alienation (may care not).

26. "Plank-bound" See Ode 385, c. 42

35 Otherwise:—

If (apart) from union with the soul, the body show patience (live),
It is possible that (apart) from wine the heart may show farness (may live).

Sāki! come. This cup with wine, make full,
That thee, the state of Kısra and of Kay, I may tell.

Sāki! come. Safe from time, how mayst thou be?
On that intent it is that, in wrath, thy blood it may spill

Sāki! come To us, arrogance display not,
For, in the end, of (perishable) dust thou art, not of (eternal) fire art thou.

The goblet with wine, make full for pleasant is wine,
Especially, when pure and un alloyed it be

40 Sāki! come That wine of the fragrant breeze of sweet bāsil,
Give me for remaineth neither gold nor silver

Sāki! come That pure ruby wine
Give This cunning, design, and boast,—how long?

Disgusted with the rosary and the *khirka*, I am;
For wine, both pledge and farewell!

Sāki! come From the corner of the cloister of the magians,
Far, be not, for here is the "Ganj-ravan"

If, to thee, any should say —"Towards the cloister, go not,"
Him, what answer sayest thou? Say —"Good night!"

45 Sāki! come That ruddy goblet,
Whereby, gaineth the heart, joy, and the soul, pleasure

Give me, that me, release from grief, it may give,
Me, the trace of the path to the special banquet, may give

42 The rosary See Odes 132, 178, c. 8.
" *khirka* " Ode 124

43 كنج (flecting treasure) sgn lies —
(a) the treasure of Kārūn
(b) wine

Sāki! come. That wine, that is the soul cherisher,
Like life, is fit for the shattered heart,

Give, that, out from the world, my tent I may pitch,
Above the sphere, my pavilion, may pitch.

Sāki! come That (resplendent) cup, like the sun and the moon,
Give, so that, on the (lofty) sky, my court I may pitch

50 Sāki! come. With old wines,
In my cup, me, continuously intoxicated make

When, with thy un-alloyed wine, me, intoxicated, thou makest,
In intoxication, to thee the pleasant song, I will sing

Sāki! come Now that, like paradise, became,
By thy (resplendent) face, this banquet, ambergribs of nature,

The cup, take, fear not, in it, is happiness
For, in the garden of paradise, lawful is wine

Sāki! come Of wine, I have no help
Me, with one remaining (last) cup, aid

55 For, from the sphere's revolution, I am ready to die
Towards the cloister of the magians, running, I am come

Sāki! come That wine, the delight giver,
Give, so that on Rakhsh's back, I may sit

To the field (of battle), like Tahamtan (Rustam) the face we will turn,
To our heart's desire, the design of galloping in the fight, we will make

Sāki! that ruby-like cup,
That, to the heart, the door of pleasant time openeth

Give, so that wisdom, I may efface,
Through intoxication, in the world, my standard, may exalt.

53 In Arabic, is the first line

56 Rakhsh is the name of Rustam's war-horse.

60. A moment, momentarily, of the cup we boast ;
With wine, water on grief's dash, we dash.

For, to-day, with one another, wine we drink ;
When leisure is none, again when may we drink ?

For those, who joy's feast prepared ;
(Who) at joy's feast, also engaged,—

From this snare-place (the world) div-inhabited, low-lying,—
Departed ; and to the dust (of the grave) regret took.

Over this turquoise throne (the sky), victorious is who ?
On this palace of ten days, prosperous is who ?

65 Alas! youthfulness that on the (swift) wind departed ;
He who, with knowledge and justice, departed,—happy.

Sāki! Give that wine. As long as breath, I express,
At the head of both worlds, my foot I dash

Quick, be ; and, me, the heavy riti give ;
If openly (be) not possible, to me, secretly give.

That one who, on the elephant's back, used to fix the drum,
For him, against his desire, they (fate and destiny) beat the drum of departure
(in death)

From the zones of light, at the glad tidings (the prelude) of dawn,
Momently, come to my ear, from the word of the Hūr.

70 Saying —“ O bird, sweet of note, sweet of speech !
“ Thy plumes and pinions, open wide, and burst thy cage

“ On the azure palace of six vaults (the lofty seventh heaven), sit,
“ In the stage of the soul-abode, sit.”

67 Riti See Ode 315, c. 2
Hūr „ „ 416

68 Before beginning an expedition, they bind the elephant-drum on the elephant.
He, who goeth to the field of battle, will at last unwillingly depart from this world

For victorious of time, thou art, Manu-chihr of face ;
Thou knowest that, in the time of Buzurj mihr.

On the cup of Naushiravān, they wrote —
"Before that no traces of us, thou findest,

"From us, this counsel hear; and work, learn——
"A subtlety from time's revolution.

75 "That the stage of pain and of grief, this is ;
"In this snare-place (this world), seldom is joyousness."

(Still), with this joyousness, we are. For, of pain and grief,
No grief, have we If (them), we have not, 'tis the same.

The cup of Jamshid is what? Jamshid is where?
Sulaimān went where? The seal-ring is where?

Of living philosophers who knoweth
When Jamshid was and Kā,uš Kay?

When to non-existence, the step (of travel) they took up,
In this land, save name naught they left.

80. On this fleeting abode, the heart why bindest thou?
For, when thou passest away, again back to this place thou comest not.

'Tis (the part) of madness, in it to bind thy heart,
'Tis of non-acquaintance, in it acquaintance.

72. Manu-chihr (paradise-face) was a king of the Pishdadian dynasty. He succeeded Firidūn. The prosperity of his reign was due to his vāzir, Sām, son of Narimān, whose descendants Zāl and Rustam were heroes. See Clements Markham's *History of Persia*. Buzurj-mihr (d. 580-590 A D) was vāzir to Naushiravān, the Just. From India, he imported the game of chess and the fables of Pīpāi. Him Christians claim as a believer; and Muslims as a muslim. Naushiravān, the Just, the son of Kubād, ascended the throne 531, and died 579 A D. In 571 A D (in the time of Naushiravān), was born Muhammad, who used to boast of his good fortune in being born in the reign of a king so just.
77. "The seal-ring" See Odes 189, c. 2; 350, c. 10; 435, c. 10. Jamshid. See *History of Persia* by Malcolm and by Clements Markham.

To (thy) desire, in this house of six doors (the world), thou findest not,
The place of joy, or the stage of desire.

“Sāki! give that water, the fire of qualities (wine),
Wherewith, freedom from the fire (of hell) I gain.

For, within the fire, is this my luminous heart;
Verily, on the fire, a great quantity of water I will dash.

85. Sāki! give that water ruby of hue,
That, from the ruby and the sapphire, colour taketh.

Quickly, give that water (wine), the running fountain;
Running water, nay; 'tis the (conspicuous) moving sun

On this five-fold sky of nine degrees (the ninth heaven),
With one cup of wine, the four-cornered tent, one can pitch.

So that, above the pillarless roof of nine vaults,
One can go, if, (only) from out of one's self, one can go.

If thou be wise, arise; distraught, be;
Thy own honour, spill not; the dust of the wine-house, be.

90 Bound to this dusty cloister, be not. Be it not,
That, suddenly, like the dust, thee, to the wind (of destruction),

Sāki! give that Khustavi goblet,
That increaseth the joy of the heart and of the soul.

87 Heaven hath nine (some say seven) steps or degrees —

1. the welkin.

2. „ circle of the sun.

3. „ „ „ moon

4-8 „ „ „ „ five planets

9. „ empyrean, the ninth heaven, the abode of God.

چارطاق signifies —

a tent of four corners (“raut”))

.In some copies, in the first line, is the phrase—

شش رواق six screens let down from (and pulled up to) the roof.

The meaning of the goblet is — "The wine of perpetuality "
Our meaning of this wine is — "Selflessness "

Departed youth, like the (swift) lightning of Yaman
Departed life, like the (swift) morning breeze

Go abandon this house of six doors (the world) Say —
' Come, of this (deadly) snake of nine heads, wash the hand

- 95 In this Path (of love), thy head (life) and gold quickly scatter,
If thou be of the way farers, thy soul scatter (in sacrifice)

Running (quickly) go, running towards the house of permanency,
Vanishing everything regard except God

Sākī! that jewel, soul bestowing give,
The remedy of the wounded heart of the wounded one give

Since, from Jamshid's hand, time snatched the cup
If his were a whole world profit from it—what?

Sākī! give that expressed water (of the grape),
With wine, this dead heart, living make

- 100 For, every brick tile that upon a terrace is
Is the head of a Kay Kubad, or of a Sikandar

In this platter, save the blood of kings is naught
In this desert, save the dust of lovely ones is naught

I have heard that one distraught wine worshipping
In the wine house, a cup in his hand kept saying —

' The revolving sphere that is the mean cherisher
' From it, more joyous who is more unwise is

Sākī! give that bitter sweet tasting wine (of love for God),
For, from the Beloved's hand sweet is wine

105 For Dārā, who was the possessor of the horizons (of the world),
In possessorship, in the world was peerless

Him, by death's hand, this sky snatched,
So that thou mightest think—never, in this place, was he!

Sāki! come. From me to the king, go;
This speech utter, saying—"O King, Jamshīd of crown

"The heart of the wretched resourceless ones, seek,
"Then, the cup world viewing, seek."

This world's grief, wherefrom is no profit,
From one's self, with wine, one can repel.

110 In fortune, the possessor of diadem and of throne;
The best fruit of a Khushrauī tree

Khudiv of the Land, king of time;
Moon of the mansion of fortune, king prosperous

By whom, is the majesty of the kingly crown,
By whom, is body easiness of fowl and of fish

The splendour of the heart, and the eye of the prosperous
The Lord of favour of all heart-possessors

World possessor, Faith cherisher, Just Ruler,
By whom, possessed of majesty and pomp became Kay's throne

115 What may I say? Shall I give the description of his traces,
At whose ways, reason is astonished?

When, beyond the limit of description, is his rank,
Through feebleness and shamefulness down in front, I cast my head

In sincerity, the hand of prayer, I uplift,
My face to the Mighty One (God), I turn.

Saying:—"O Lord! by Thy favour and kindnesses;
"By the mysteries of the beauteous names,

"By the truth of Thy word, which anciently came;
"By the truth of the prophet, and by the greatest creation (Muhammad),—

120. " (I conjure thee) saying—The world-king be, victorious of fortune,
"By whose fortune, arrayed are crown and throne."

As long as earth may be the arena of justice and of violence;
As long as the sky may be the pasture-place of Jādī (Capricornus) and of

Sawr (Taurus),—

"Be Khidiv of the world,—Shāh-Mansūr!
"Be far from his heart, the dust of grief!"

O Khusrau, with the signet-ring of Jamshid! Ḥamd-ī-llāh!
In the field of the world and of faith, intrepid thou art.

In the horizons (of the world), went thy name for victoriousness,
For, over enemies, ever wast thou victorious.

125. In the palace of the banquet, of Firidūn-pomp, thou art,
In the field of contest, Tahamtan of contest, thou art.

Not the sky's, jewel (pearl) within the shell is like thee;
Not Firidūn nor Jamshid's descendant is like thee,

Not alone from Europe, thee, tribute, did they bring,
For, from Zang, thee tribute the Mahrāj sent.

Whether Turkistān and Hind, it be; or whether Rūm and Chīn,—
Like Jamshid, all thou hast beneath thy seal-ring.

Within the screen, (lofty) Saturn is thy meanest slave,
The sphere (is) a slave of thine, gilded of girdle.

118. The beauteous names are the seven first attributes of God. See Introduction to Sāfiism, at
"The ceremonies of darvishes"

122. Shah Mānsūr See Ode 167, c. 1; Fragment, 578.

125. Tahamtan (strong of body) was one of Rustam's titles.

127. Zang. See Ode 303.

128. "Rūm" comprises Greece and Turkey, once the seat of the Roman empire.

- 130 The canopy, auspicious of effect, is a (mighty) Humā,
That, beneath his (wide-spread) pinions, earth's (broad) surface, hath.

Sikandar-like, Ram to Chin, is thine;
If the mirror he (Sikandar) had, thou hast administration.

In Sikandar's place, years remain;
By wise-heartedness, states (of affairs) reveal.

Since the ocean of thy praise hath no shore,
Thy praise, I make, limited to prayer.

From the verse of Nizāmī,—like whom, the old sphere,
Speech-adorners hath none,—

135. To insertion (herein), I bring three powerful couplets,
That, in the opinion of wisdom, are better than the precious pearl;—

"More than that thou mayst conceive,
"Territory-taker, be; and horizon-seizer;

"Time to time, through the lofty sky,
"Be victorious for further victory.

"Of that wine that gave the soul the remedy of sense,
"Be the draught for me; and for the king, the water of immortality!"

- 130 "Humā" See Ode 50.

131. "Sikandar's mirror." See Canto 23, translation (out of the Persian) of the Sikandar Nama,
Nizāmī by Wilberforce Clarke.

135. Couplets 136-138 are from Nizāmī
In Ode 499, c. 11, Ḥāfiz praiseth Nizāmī
For a life of Nizāmī, see Wilberforce Clarke's translation (out of the Persian) of the Sikandar
Namā, Nizāmī

- 5 Zardusht" (zardust, zartusht, zāradusht) is the sage Zoroaster (1500 B.C.), Balh
See Essays by Dr. Haug, Bombay, 1862, the Acad. des Inscriptions 37, an extract from which
is given (p. 274) in Shea's translation of Mirkhond's Hist. of Persia; Malcolm's Hist. of
Persia, Vol. I, p. 494, the Hist. of Zand and Pahlavi books by Trübner & Co., two articles by
Monier Williams in "The Nineteenth Century," January and March 1881; Monier Wil-
liams' Modern India, p. 56, 169, 202, Markham's Hist. of Persia, iii, p. 387, 492, 496, 745,
Von Hammer's Hist. of Persian Literature and his Encyclopedic view of the sciences of the
East.

مغني نامه

Mughannī Nāma.*

(The Minstrel rhyme)

687.

1 Mughannī! thou art—where? By the sound of the stringed instrument,
Bring to mind that Khusravī song

To the intoxicated ones, the glad tidings of a song send,
To beloved ones departed (in death), a blessing send

Mughannī! a melody of joy prepare
With kaul (song) and ghazal (ode), the tale, begin

For, to the earth my foot grief's load hath stitched,
Forth from place me by the force of union, bring

5 Mughannī! from that screen a beautiful picture, bring
Behold what from within the haram, the screen-holder said

In such a way the voice of minstrelsy prolong,
That to dancing Nahid (Venus) the harper, thou mayst bring

Mughannī! the tambour and the harp accord
To the lovers of sweet melody give voice.

Strike a path, whereby into the mystic state (hal), the Ṣafī may go,
Whereby, to him, by intoxication, union may be given

Mughannī! on the organ strike thy hand
From my heart, thought of this mean world, take

* The Persian text is corrupt throughout

130 The canopy, auspicious of effect, is a (mighty) Humā,
That, beneath his (wide spread) pinions, earth's (broad) surface, hath

Sikandar-like, Rām to Chīn, is thine,
If the mirror he (Sikandar) had, thou hast administration

In Sikandar's place, years remain;
By wise-heartedness, states (of affairs) reveal.

Since the ocean of thy praise hath no shore,
Thy praise, I make, limited to prayer.

From the verse of Nizāmī,—like whom, the old sphere,
Speech-adorners hath none,—

135 To insertion (herein), I bring three powerful couplets,
That, in the opinion of wisdom, are better than the precious pearl:—

"More than that thou mayst conceive,
"Territory-taker, be; and horizon-seizer;

"Time to time, through the lofty sky,
"Be victorious for further victory.

"Of that wine that gave the soul the remedy of sense,
"Be the draught for me; and for the king, the water of immortality!"

130 "Humā" See Ode 50.

131. "Sikandar's mirror" See Canto 23, translation (out of the Persian) of the Sikandar Nama,
Nizāmī by Wilberforce Clarke.

135 Couplets 136-138 are from Nizāmī

In Ode 497, c. 11, Hāfiz praiseth Nizāmī

For a life of Nizāmī, see Wilberforce Clarke's translation (out of the Persian) of the Sikandar
Nāma, i-Nizāmī

5 Zardusht (zardust, zartusht, zārtusht, zīradusht) is the sage Zoroaster (1500 B.C.), Balkh

See Essays by Dr. Haug, Bombay, 1862, the Acad. des Inscriptions tom 37, an extract from which
is given (p. 274) in Shea's translation of Mirkhond's Hist. of Persia, Malcolm's Hist. of
Persia, Vol. I, p. 494, the 1st of Zand and Pahlavi books by Trübner & Co., two articles by
Monier Williams in "The Nineteenth Century," January and March 1881, Monier Wil-
liams' Modern India, p. 56, 169, 202; Markham's Hist. of Persia, in p. 387, 492, 496, 745,
Von Hammer's Hist. of Persian Literature and his Encyclopedic view of the sciences of the
East

مغني نامه

Mughannī Nāma.*

(The Minstrel rhyme)

687.

- 1 Mughannī! thou art—where? By the sound of the stringed instrument,
Bring to mind that Khusravī song

To the intoxicated ones, the glad tidings of a song send,
To beloved ones departed (in death), a blessing send

Mughannī! a melody of joy prepare •
With kaul (song) and ghazal (ode), the tale, begin

For, to the earth my foot grief's load hath stitched,
Forth from place, me, by the force of union, bring

- 5 Mughannī! from that screen, a beautiful picture, bring ,
Behold what, from within the haram, the screen-holder said

In such a way the voice of minstrelsy, prolong,
That, to dancing, Naḥīd (Venus) the harper, thou mayst bring

Mughannī! the 'tambour and the' harp accord
To the lovers of sweet melody, give voice. *

Strike a path, whereby into the mystic state (hal), the Sufi may go;
Whereby, to him, by intoxication, union may be given

Mughannī! on the organ, strike thy hand,
From my heart, thought of this mean world, take

* The Persian text is corrupt throughout

10. Perchance, a great ease my heart may gain ;
When, with it, a stain from grief is none.

Mughannī! come. No strife with me is thine,
On a tambour, place thy hand, if no harp thou have.

I have heard that when wine causeth injury,
Fit, is the drum's throbbing,

Mughannī! where art thou? For 'tis the rose-season
Full of clamour of the bulbul are the swards.

Verily, best that to tumult my blood, thou bring;
That, into throb, the harp's breath, thou bring.

- 15 Mughannī! come; tune up the lyre ;
A melody of new order, begin.

With one melody, my pain remedy ;
Like, the *khirka* of a hundred patches, also, my heart make (rent).

Mughannī! what may it be, if a favour thou do me ;
(if), with thy reed, again fire into my heart thou cast,

(If) forth from my own thought, me, thou bring ;
(If) the house-hold of my grief thou upset?

Mughannī! where art thou? a sweet melody sweep ;
To us, resourceless ones, a kind salutation, express.

- 20 Since, void of us, the world wisheth to be,
The being a beggar (is) much better than being a king.

Mughannī! the kaul, sing, the melody, uplift,
For the remedier of the helpless, thou art.

On the stringed instrument, me, the way of 'Irāk, show,
That, from my eye, the Zinda stream (of tears),—I may show.

22 The 'rāh' (Children, under a melancholy one. In our modern music, are only four modes (moods, keys), the Greeks had six.

See History of Music by Novello, General History of the Science and the Practice of Music by Sir J. Hawkins, 1853.

On Persian music, see.—

(a) the Durrat-ul-Taj by A'na Kalama-i-Shirāzi, wherein is explained the whole system.

(b) „ Shamsu l-Āswat

23 The Persians have eighty-four modes,—distributed in twelve *maḥams* (pardahs), twenty-four *shu'bahs*, and forty-eight *gūshahs*.

24 The twelve *pardas* and their *shu'bahs* are enumerated by Amin of Hīndūstān. *Hijār*, 'Irāk, Isfahan dominate among the *pardahs*, Zabul, Nishāpur, among the *shu'bahs* (secondary modes).

Mughannī! come; hear; the work establish:
This counsel of my speech, wise regard.

Since an army, grief bringeth,—a serried rank bring thou,
With the harp, and the great stringed instrument, and the shrieking reed, and
the great throbbing tambour.

- 25 Mughannī! the confidant of my mystery, thou art;
Awhile, with the reed breathe the breath of a fellow-breather (a consoling
friend);

If there be a grief, with wine, put it far from thy heart,
Into a reed, a breath blow; for the world is (only) a breath.

Mughannī! where art thou? on a lyre play;
Sākī! come; a duck-shaped flagon, with wine make full.

For, together, let us sit; and a great pleasure make;
A moment, pleasantly let us rest; and folly make.

Mughannī! of my verses, a ghazal,
To the harp's twang, bring into song,

- 30 So that, rapture (wajd) I may practise,
To dancing, may come; and, the *khirka*, may stake.

By intoxication, one can pierce the pearl of mysteries
For, in selflessness, the mystery one cannot conceal.

Mughannī! vexed, I am; a two-stringed instrument play;
The one-stringedness (God's way) the three-stringed instrument, play.

Mughannī! this new order of song, prepare;
To the companions, with the sound of music, speak.

The musical instruments used before the reign of Parviz (d. 628) are magnificently described by
the poet Nizāmī (d. 1200).

Persian music much resembles Hindū music; and has its own notation, the reduction of which
to the European scale is difficult.

See:—

(a) The Musical Modes of the Hindūs by Sir W. Jones, 1784.

(b) Hindū Music by Rāja Comm. Surindra Mohun Tāgūr, printed at the Stanhope Press,
Bow-Bazar, Calcutta, 1882.

On thy part the soul of the great ones, joyous make
Of Parvīz and of Bārbud, recollection make

- 35 Yet, desire of calamity hath time,
(Together are)—I and intoxication and the calamity of the beloved's eye

In this blood splashing of the plain of the resurrection,
The blood (ruddy wine) of a flagon and of a cup, spill thou

At the sphere's revolution, I keep wondering,
Whom the dust (of the grave) will (next) take,—I know not

The world's deceit is a luminous (manifest) tale,
Behold what it will bring forth 'Pregnant is the night'

Come Ho! on the world, plant not thy heart
On the (sloping) crown of the bridge, permanency hath none

- 40 Verily, the stage is this ruined world,
That the halls of Afrāsiyāb hath seen

Verily, the stage is this desert far,
Wherein lost became the army of Salm and Tūr

The judgment of Pīran his army leader —where?
Shāda of Turkistān his dagger-drawer —where?

Not alone to the wind (of destruction) went the hall and palace of him
Whose tomb even, in recollection none hath.

This one time maketh the pen striker (the scribe)
That one time giveth to the sword

34 Barbud was minstrel to Khusrāu Parvīz. He invented the barbud, a stringed instrument.
Khusrāu Parvīz a king of the Sassanian dynasty ascended the throne of Persia 591 and died
628 A.D.

See H story of Persia.

40 Afrasiyab was King of Turan enemy of Iran
Salm and Tur were sons of Frīdun. Pīran was a great General of Iran Shāda (surnamed
the Turk) was the fourth son of Afrasiyab
For a full account of these personages see the Shah Nama by Frīdāus translated out of the
Persian into French by Jules Mohl.

Bino rhyme.

688.

1. Honour hath the dog above that man,
Who, the heart of friends, afflicteth.

Necessary for this speech is a great truth,
So that, into the heart, the meanings may sink :—

With thee, hand in the victuals (eating together)—a man,
Outside, on the threshold, excluded,—the dog.

Pity it is,—that the dog hath fidelity;
And that man lawful holdeth enmity.

689.

1. O breeze of the morning! sorrowful is my heart;
Happy with thy perfume, becometh my sense of perfume.

In the morning, by the rose-bed border, a saunter make,
From us to the cypress and to the rose, a message take.

O rose! in comparison with his (ruddy) face, boast not of beauty;
For the rush-weaver knoweth not gold-embroidery.

O cypress! in comparison with his stature, boast not of thy stature;
For, in comparison with his stature, verily, beyond limit, thouallest.

5. Sākī! come; for 'tis the spring-season,
In abhorrence of him who is abstinent.

* 5. Couplets 5 and 6 form a *ḡita* band.

With songs, ruddy wine,
Keep drinking, as long as thou canst without delay.

Path to thy ear, give not the counsel of preceptors;
Whether (it be) the counsel of them, or the voice of the preachers.

In the garden, to thee the bulbul kerpeth saying:—
"In the rose-season, from the hand the cup, put not."

Union with the rose of thy enemy, reckon plunder;
For wine-drinking, firm thy purpose make.

10. Careless be not. For (life's) opportunity vanisheth;
Time to time, pleasure's season vanisheth.

One moment, from Hāfiz, this counsel hear;
"The cup of wine, keep draining; and God is the knower."

690.

Into the world full of tumult, whoever came,
For him, in the end, 'tis necessary to go to the tomb.

In the path to the next (last) world, like a (high uptilted) bridge is this world;
A place, void of permanency; and, a stage, desolate.

On this bridge, full of fear and terror, thy heart put not;
Road-provision (for the next world), prepare; here, dweller be not.

In the opinion of men of meaning, this transitory mansion
Is like a waste place, void of treasure.

5. Truly, the pearl of truth, have pierced.
The Ārif, who this house (the world) called—"The inn,"

Not fit is it for the inn of staying. Abandon it;
With none, remaineth this world. Abandon it!

Far from friendship for wealth and for rank, be,
 For, thy property is the snake (of destruction) and thy rank is the pit (of degradation)

I grant (that great) Bahram Gūr thou art
 In the end, into the snare of the grave thou wilt fall

I said to thee — ' If not blind thou be, the grave behold ' "
 I said to thee — " A moment, without work, sit not ' "

- 10 To none, is help of this stage (of death),—
 On the part of the beggar, of the king of the young of the old

O thou that, skirt withdrawing (in pride), passest over us (our tomb) !
 Hāfiz keepeth wishing (thus) — Read the Al hamd

- 11 The Al hamd is —
 the Suratu l Ighlas chapter cx of the Kuran
 This is read by the side of the grave

قصاید

Kaṣā'id.

(Elegies)

691.

IN PRAISE OF SHAH SHUJĀ'

- 1 Youthful, like Iram's garden, became earth's surface
From the ray of happiness of the Shāh, world seizing

The Khākān of sun-rise (east) and of sun set (west), for, in east and in west he
is
The Lord of conjunction, Khusrāu, and Shāh of Princes

The sun, land-cherisher, the Sultān, justice dispenser
Dārā justice shedder, Khusrāu Kay-sitter

The Sultān planter of the world's surface of dominion
Lofty sitter of the masnad of the palace of—— 'Be and it was

- 5 The great joy of the world and of faith,—that one whose exaltation
Hath ever, the steed of time beneath his thigh .

The Dārā of time, Shāh Shujā', the sun of the land,
Khākān, prosperous, Shāhīnshāh, fresh of youth

A great moon by whose appearance, enkindled became earth,
A great king, by whose spirit, exalted became time

1 Shāh Shujā' See Ode 113, and No 574.

The second line of this elegy (40 couplets) end in nūn ۞

The final word of the Persian lines is kept the final word in the translation.

4. See Note 6, p. 915

The thanker of the Creator, art thou ; and the thanker of thee is creation.
In fortune, thou joyous ; through thee, the people joyous.

Behold towards the rose-bed and the rose-garden thou keepest going,
With slaves,—the steed of happiness beneath thy thigh.

35. O thou inspired one from the ranks of the holy cherubim,
To whose pure heart, a bounty arriveth time to time !

O thou, before whose heart (is) manifest whatever the Omnipotent,
Keepeth hidden in the screen of the hidden !

To thy hand, the rain of desire, the sky hath given,
That is :—"Who am I ? Me, to thy desire urge :

"If thy endeavour (mis) chance, to thy arrow I have given my body :
"If gift be necessary, thee, I have given the gold in the mine :

"Thy enemy is where ? Him, to the sole of thy foot cast ;
"Thy beloved is where ? Him, on my head and eye, place.

- 40 "By service for thee, became expectant my desire,
"By praise of thee, became my name eternal."

692

IN PRAISE OF HAJI KIVAMU D DIN HASAN

- 1 Easily of heart ravishingness, one cannot boast,
In these deeds (of ravishingness) are a thousand subtleties, behold—thou know-
est

Besides a sweet mouth are (other) resources of loveliness
With (only) a seal ring one cannot boast of being a (great) Sulaiman

A thousand realms of heart ravishingness reach not that degree
That by skill, thyself in a single heart thou mayest contain

What dust (it was) that thou excitedest out of my existence
Be it not that wearied should be thy steed, for him thou sharply urgest

- 5 A sitter together with profligates thou art Down bring thy head
For, treasures are in this state of being headless and resourceless

The many hued cup bring that a hundred special stories,
I may utter and (yet) make not a breach in being a Musulmān

Since in the dust of the foot of the morning-drinker intoxicated
I have stood, in the wine house street door keeping

By no Zāhid outward worshipper, I passed
Who secretly beneath the *khirka* the *zunnār* (the mystic cord) had not

In the name of thy own heart binding tress a goodness do
So that thee God may preserve from confusion

- 10 Back, from Hāfiz's state take not the eye of favour
If not his state I will utter to the Asaf, the second

1 The second lines of this elegy (40 couplets) end in *yā* ʿ
The final word of the Persian text is kept the final word in the translation
Hājī Kivamu-d Dīn See Ode 3 c 9 and Nos 62, 610 See note p 1008

2 The seal ring See Ode 189 c 2 350 c 10

7 Couplets 7 and 8 form a *kāṭa* band

10. Asaf See Ode 43 Asaf here signifies —The praised one

The vazir of King rank; Khwāja of earth and time,
By whom joyous, is the state of mankind and of jinn-kind.

Qiyām (u-d-Dīn), the fortune of the world, Muhammad son of Āll,
From whose face, gleameth the splendour-ray of God.

Excellent laudable quality, thou art, since at the time of true thought,
It reacheth (occurrcth) to thee that thou shouldst claim world-mastery.

It befitteeth the decoration of thy remaining (lasting) fortune,
That thy (lofty) spirit mentioneth not the effacing world.

15. If helper be not the treasure of thy gift,
All earth's surface turneth its face to desolateness.

Thou art that one, for whose form of body a particle of corporal matter is none;
Of the essence of the angel, thou art in the garb of humanity.

What degree of honour is it proper to arrange,
Than which, in the paths of thought, higher thou art not?

Within the chamber of the cherubim of the holy world,
The scratching of thy reed is the samā' of the soul.

To thee, the sweet-clinging (the delight) of khwājagi reacheth. For, from
liberality,
On the liberal ones of the world, both (thy) sleeves (of generosity)—thou
scatterest

20 Thy former liberality, how shall I explain?
Blessed be God for that work-doer merciful!

Thy hard thunder-bolts, how shall I explain?
To God, let us flee from those calamities, deluge-like!

Now, since, to the private-place of the sword, departed the mistress, rose,—
Save the morning-breeze is not a fellow-breather of the soul

For the sake of the Sulṭān of the rose, the tulips open,
By the hand of the breeze, the canopies of anemone

12. The first line may be:—The column, the fortune of the world, Muhammad bin 'Alī. See note
p. 1008.

By the effort of the fragrance of the spring breeze, it reached to that degree,
That of grace boasteth the soul of a brute

- 25 In the morning-time, to me how sweetly it came when a bulbul, rose clamour,
Against a rose-bud, raised, and kept saying, in eloquence,

"Strait of heart, why sittest thou? Forth from the screen, come,
"For, in the great jar, is a quantity of ruddy wine like the red ruby"

That, one month to the beauty of the rose thou shouldst not drink,—permit not,
Lest that, another month thou drink the wine of penitence.

In thanks for the reproach of infidelity that, from the midst, arose—
Strive, so that from rose and wine, justice of ease, thou mayst take

Not the way of Faith cherishers is tyranny God forbid!
All blessing and grace is the shara' of God

- 30 The mysteries of the secret "I am the truth (God)!" what knoweth that
careless one,
Who attracted became not with the attractions of God?

Within the veil of the rose, behold the rose bud that keepeth preparing
For thy enemy's eye a ruby arrow

O Sāki! tis the joy house of the vizir Permit not (that),
Without the cup of wine, there he should display heavy-souledness

O breath of morn' hope thou wast. For by way of love,
Thou dawnedest and came'st to amend, the nights of darkness.

I have heard that, sometimes, me thou recollectest
But, to thy special assembly, me, thou callest not

- 35 Not speech from me, thou desirest Tyranny this is!
If not with thee what is the argument in eloquence?

Of the Hâfizs of the world, none like thy slave put together
Graces philosophic, with mysteries Kuranic.

Thee, my praises give a thousand years of permanency,
A precious capital (of praise) like this, for one like thee,—cheap.

Long, the speech I have drawn; but hope is mine
That, over this matter, the trail of pardon thou wilt cause to cover.

Ever, till spring, on the surface of the garden, th' morning-breeze
Painteth a thousand pictures with the line of holy basil.

40. In the King's garden, from the bough of hope, with a long life,
Blossomed be the rose of fortune with joyousness

36. Hâfiz signifies:—

One who knoweth by heart the Kurân See Ode 395, c. 7.

39. Basil See Ode 200.

Here basil signifies:—

The basil, or kufic, character, resembling foliage, used for monumental inscriptions.

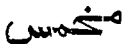
40. In his "Selections" (p. 357), Bicknell states that this Kasida is in praise of Hâjî Kivâmu-d-Din (See Ode 3).

His authority for this must be derived:—

(a) from Brockhaus' German verse translation.

(b) " couplet 12 of this Kasida, where the word "Kivâm" is mentioned

The value of authority (a) is unknown. The value of authority (b) is naught, since the name " Muhammad bin 'Alî " is in couplet 12 itself given; and in c. 19 the word " Khwâjagi," a word that would refer to " Khwâja Kivâmu-d-Din " rather than to " Hâjî Kivâmu-d-Din "



Mukhammas.*

(Penta rhyme)

693

O idol I in love for thee such I am,
 That, of my own existence, in doubt I am
 Although, weak and powerless I am,
 If a thousand lives help me,
 (Them in sacrifice), at thy auspicious foot, I scatter

Where is fortune that, by way of supplication,
 Into the presence of (one) like thee, a heart cherisher,
 I may present a great concealed mystery?
 Would that (one) like thee, a mighty falcon,
 Would give honour to the nest of mine!

Although tyranny thy nature is,
 Less do thou of evilness, for that (evil) not good is
 If on that account that of iron or of brass, thy heart is
 At last by my head pass O friend,
 Consider that the dust of thy threshold I am

I spake saying — "Since me thou slayest with severity,
 "After this the path of mercy thou mayst travel,
 "On thy heart the writing of fidelity thou mayst write,"
 The desire of union with us, thou thyself hast not
 My (warring) natal star and (ill) fortune I do know

O thou whose girdle is bound from far and near,
 For attack upon the blood of Turk (Turkistāni) and of Tajik (Persian)
 If my abode be mean and dark
 In the dwelling of most sincere of slaves,
 Thee, on the luminous eye I place

* The final of the Persian lines is kept the final word in the translation

From thee, naught save fidelity, do I seek;
 Beyond the rose of fidelity, naught do I perceive.
 Save (on) the path of service (to thee) I strive not
 To none, thy mysteries do I utter,
 To none, thy praises do I chaunt.

If, with its arrow, thy glance strike me,
 If the warrior of the sky (Mars) captive make me,
 A moment, no help without thee will be mine
 Union of myself with thee, I abandon not,
 Save in separation of the body and of the soul of mine

I grant,—neither the door of fidelity, opened we,
 Nor love to love, added we
 Naught was whatever we did,
 At last, not I and thou friends were
 Thy covenant (of love) broke, but, I that same (in fidelity) am

(Even) if, with the keen sword, thou sever the head of mine,
 From the street of fidelity, I rise not,
 If rent, rent, (wholly torn asunder) they make me,
 Love's die for thee, I spill not,
 Save, when parteth asunder the bone (frame work) of mine.

Those that love's trace seek,
 Save the path to my tomb naught tread.
 When the dust of poor me, they see,
 If, over my head thy name they utter,—
 Shall rise shout from the soul of mine

If, from before me pass a troop (of lovely ones)
 Each one in purity better than (bright) Canopus,
 From thee to another, I make no inclination
 Distracted I am if, at Lailā's price
 (Even) the (great) territory of Ārabia, or of Ājam (Persia), I take

O idol! I became, in desire for thee,
 Enamoured, and dark of heart; like the dark hair of thine
 Although I may not reach to thy street,
 The night is not, when, on account of separation from the face of thine,
 To the sky, a mighty cry I cause not to reach

O thou, union with whom (is) joyousness!
 Mayest thou be in joy'everlasting!
 On thy own Hāfiz, why keepest thou scattering?
 Every order that against me thou urgest,
 (To obey) is easy Away from thyself drive me not.

To God a hundred thanks that, to completion, this book hath reached

1801